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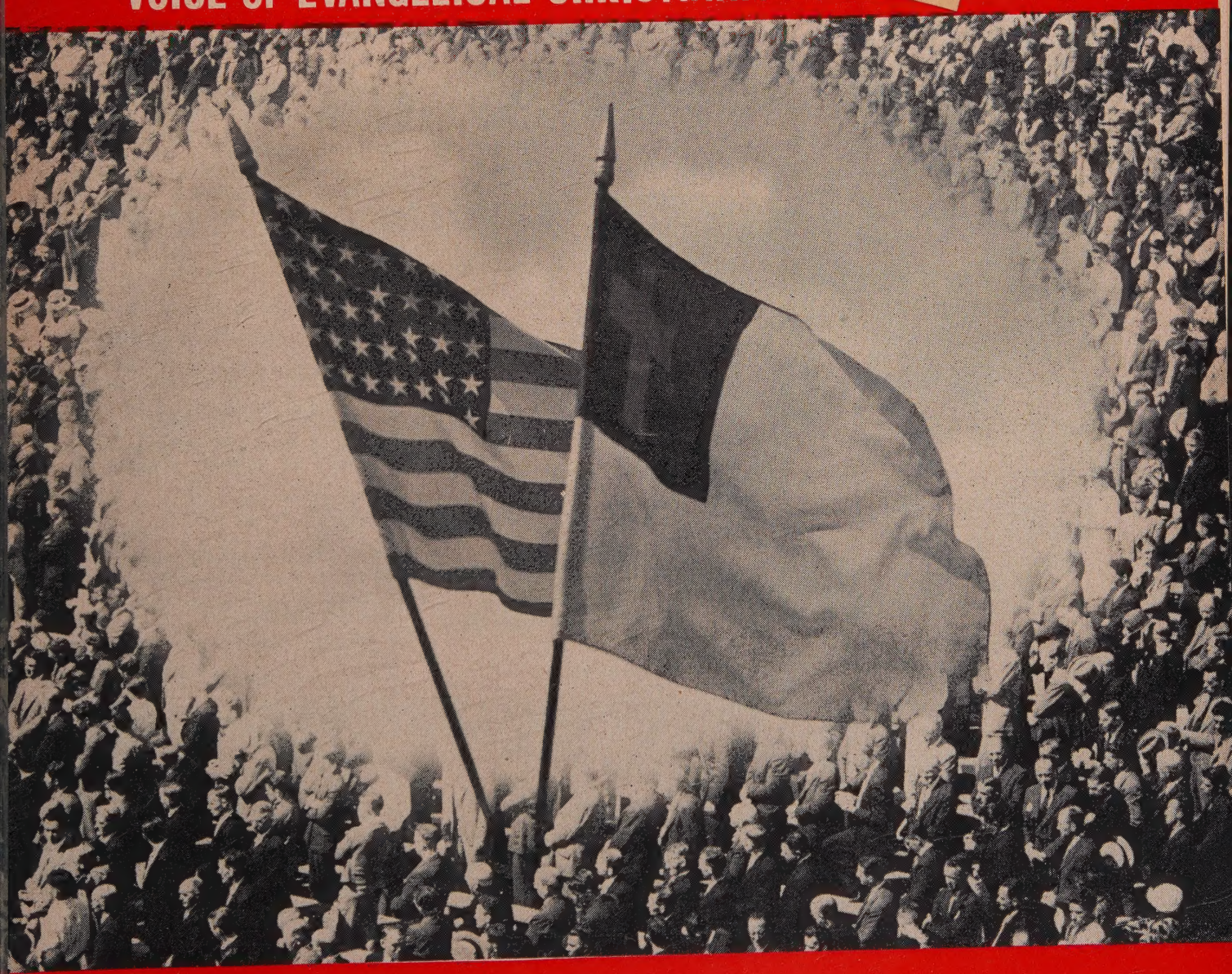

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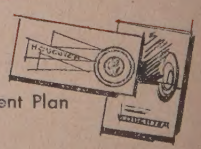

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Readers Say—

The Lamsa Bible

To the Editor:

I would urgently request that you read the article on the Lamsa Bible in the *Sunday School Times* for February 22, and that you will be so kind as to try to save some of your readers from being led astray by the advertisement in your Feb. 15 issue of *Action* magazine, in which you have represented this Bible as being "from the language Jesus spoke."

You are morally responsible for the things you advertise, and if you had been aware of Lamsa's denial of the pre-existence of Christ I am sure that you would not have published any advertisement of his mistranslation.

How can I recommend your magazine and the NAE, or how could I join the NAE, when such things get past the Editors?

Will you publish a warning against this "Bible," or not? I should be glad to know what you think about it.

WILLIAM G. LOWE

Honesdale, Pa.

[EDITOR'S NOTE: We advertise the so-called Lamsa Bible because we believe it to be a real contribution to our knowledge of the major extant ancient manuscripts of the Holy Scriptures. We do not approve it in any sense as a replacement of the King James or Authorized Version. As far as we are able to determine, the Lamsa Bible is an accurate and dependable translation of manuscripts though we cannot vouch for the accuracy or the primacy of these ancient documents. The Aramaic was, of course, the vernacular used in Judea in Christ's day which gives added interest to the Lamsa New Testament. In acquainting our readers with the availability of this unique work we are in no sense suggesting that it is the authoritative Word of God.]

Billy Graham's Tactics

To the Editor:

The article by Glenwood Blackmore on the Billy Graham Crusades as presented in the March 1 issue of your magazine was somewhat misleading. Mr. Blackmore did not answer the Scriptural objections to cooperation with liberal and neo-orthodox men. His contention that Christ and the Apostle Paul were sponsored by unbelievers is entirely unfounded. Christ and Paul were not sponsored by anyone in the sense that Billy Graham is sponsored in his evangelistic crusades. We do not object to Billy Graham preaching to liberals. We do object to his equation of fundamentalists and modernists seen in his crusade organizations.

Unfortunately he not only preaches the gospel to the liberals but he sanctions their ministry by funneling his converts back into their theologically unsound churches.

ERNEST PICKERING
National Executive Secretary
Independent Fundamental Churches of America
Chicago, Ill.

Suggests Bundy Book

To the Editor:

I noted in *Action* magazine of Feb. 15 that one of your readers Mrs. R. K. Carruth asked about the infiltration of Communists in the churches. In your reply you gave "The Circuit Riders" as the source of information. We are familiar with Circuit Riders and they are doing a good work but I feel you should have also mentioned *News and Views* which gives much more material.

Right now a new book is out "Collectivism in the Churches" by Edgar C. Bundy which should be in the hands of all Christians who want to keep their spiritual freedom and who would prevent America being taken over by godless Communism. I've been talking and fighting ever since World War II in this worthy cause. It hurts me to see so-called Christians helping Russia to become a strong world power. They are responsible for building a Frankenstein monster which will one day destroy us and all we hold dear.

We must talk, fight and pray every day for our beloved country and its leaders. We appreciate the fine work you are doing in this cause.

MRS. ROBERT L. SCHUETZE

Wauwatosa, Wis.

[EDITOR'S NOTE: "Collectivism in the Churches" is a step-by-step account of the left-wing activities of the Federal, National, and World Councils of Churches. The author is the General Chairman of the Church League of America.

Mr. Bundy has written this book, he says, to "serve thousands of ministers all over this country who want to get the truth so that they can inform their congregations, but who woud have to go to a hundred different sources and overcome all kinds of opposition in their quest." He points out what many already know, that "lay people are concerned, both in council and non-council churches. They are paying the bills, and they don't want the money to go toward their own destruction."

"Collectivism in the Churches" ($5 per copy) documents the methods by which the destruction of America's basic liberties is being carried on by the Councils in the name of social

(Continued on page 38)

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Action

United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

Vol. XVII April 1, 1958 No. 3

Editorial Offices:
111 East Fourth St.
Cincinnati 2, Ohio, U.S.A.

JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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All editorials, sermons and articles appearing in United Evangelical Action represent the personal views of the authors. They do not necessarily reflect the policies of the National Association of Evangelicals, of its constituent groups, or the convictions of their individual members.

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NEEDED—A REVITALIZED PROTESTANTISM

By CLYDE W. TAYLOR
Director Washington Office of Public Affairs
National Association of Evangelicals

TODAY PROTESTANT Christianity in America has two basic needs, one spiritual and the other civic. On the spiritual side Protestantism needs a soul-awakening revival to stir biblical Christianity with a Spirit-renewed vigor to undertake its mission, both at home and abroad. On the civic side is the need of a revitalized Protestantism to secure our freedom and retain the right to publish the Gospel freely. Many articles have been written on the first of these needs; here we turn our attention to the second.

The threat to religious liberty in America—the basic reason for discussing our topic—is twofold. Within Protestantism it is the great volume of indifference and inactivity on the part of the laymen, coupled with wide-scale ambitions toward a form of religious syncretism on the part of the clergy. These disciples of syncretism are busily tearing down the walls that separate the various faiths. Many would like to see one religion incorporating the followers of Christ, Moses and the Pope by simply minimizing or overruling the differences. The net result is a lifeless, messageless Protestantism, which considers the "protest" a cardinal sin. It seems to forget that our Lord found it necessary to protest against the errors of the Pharisees, and that Paul protested forcefully when Judaistic legalism threatened the New Testament Church. It also forgets the protests of the reformers against the enshrinement of religious externals to the loss of personal faith in Christ.

Outside Protestantism, the greatest threat to religious freedom in America comes from the Roman Catholic hierarchy. In case there should be an objection here, let us make clear that this is in no way a criticism of the average Catholic citizen. And it is not a personal criticism of the members of the Roman hierarchy in the United States, but of the program of the Catholic hierarchy, which is directed ultimately from the Vatican.

The Roman system operates on certain basic assumptions which are quite contrary to American concepts of religious freedom. It teaches that the church (which in that system means the Roman Catholic organization) is at all times superior to the state, and that church and state should cooperate and support one another. It teaches that church dogma and canonical laws are superior to state laws. Whenever they conflict, church law must prevail. Therefore the Roman hierarchy in the United States is duty bound to change our laws and institutions so as to conform to the pattern of Roman church policy. The rate at which this is being accomplished is really quite alarming.

When the National Association of Evangelicals first opened its interdenominational service office in Washington in 1944 and surveyed the situation, it was evident that the Roman hierarchy had been surprisingly successful in its activities related to government. Catholic high school graduates have been encouraged to consider government service and take civil service examinations. For several decades the result was the placement of a large percentage of the choice graduates in many branches of government. This was all done legally, with an astuteness and interest that is really quite remarkable. Less than 20% of the national population is Roman Catholic, but the percentage of employees in the government is considerably higher. In many offices it runs over fifty per cent. Georgetown University, a Jesuit institution, has long held a decisive lead in training personnel for diplomatic service. Only recently have other universities awakened to the situation and moved into this field.

The Roman Catholic Church has almost 10,000 elementary schools and 2,350 high schools, with nearly 5 million students enrolled in the USA. These students are taught Roman Catholic policy, as well as Catholic doctrine. Meanwhile 553 newspapers and magazines pour out Catholic opinion and propaganda. For example take the statement made by the Catholic bishops on November 20, 1948: "Church-state separation is a mere shibboleth of doctrinaire secularism." The same group criticizes the Supreme Court for upholding this "shibboleth" and says that by supporting the First Amendment of the Constitution the Supreme Court is attacking the Catholic Church. What will be the end result of this massive indoctrination of millions of sincere boys and girls, as well as the twenty million readers of the Catholic press? With the very basis of our freedoms under fire how can we be complacent?

Catholic policy has initiated a determined drive for public tax support of religious institutions. Father William McManus states, "By denying tax refunds to parochial schools, our government has refused to help exercise their rights."

The Hill-Burton Act, making provision for federal aid to build hospitals, provided an ideal gravy train for the hierarchy. Since this program passed Congress about 10 years ago, the hierarchy has received approximately 80% of all funds given or more than $112 million to subsidize Roman Catholic hospitals across America. Many of them are in the solid Protestant south where the Roman hospital, under control of dedicated Sisters and operated under Canon Law, has as its principal aim the proselyting of Protestants. When this act comes up for renewal evangelicals will be alerted by the NAE so that they may ask

their congressional representatives to halt this giveaway of federal tax monies.

The last Congress appropriated without a dissenting vote almost one million dollars to repair and refurnish the Pope's summer home, on the pretext of war damages. Congress also passed, without a dissenting voice, a house bill approving previously rejected war claims amounting to upwards of 15 million dollars for the rebuilding of the Roman Churches and schools in the Philippines. An outstanding Philippine evangelical leader recently sat in my office and denounced this as an action which may eventually destroy religious liberty in his land. Archbishop Santos, who denied Philippine Catholics the right to attend Billy Graham's meetings in Manila, will be the administrator of these funds.

The Roman hierarchy is the only religious group to throw cocktail parties for the press, or buy 100 dinners at $100 a plate for political banquets. For years the Catholic Church maintained a lobby in Washington with a capable staff assigned to the task of writing and influencing legislation in behalf of Roman interests. The NAE set up its listening post in 1944. Later the National Council of Churches opened an office in the capital.

Denying the validity of the principle of separation of Church and state the Roman hierarchy has not hesitated to enter the arena of politics. This outstanding job of public relations produces a Spain, a Colombia. Yet right now in the public press we see an outstanding job of public relations promoting a loyal Roman Catholic, Senator John Kennedy of Massachusetts, as the next Democratic candidate for the U. S. presidency. This raises the question as to where evangelical Protestants fit into this picture.

It is our firm belief that church organizations and offices should never enter the political arena or become the mouth pieces of Protestants in political matters. The Church should stay out of government except in matters of official business involving the Church. This does not mean however that our church members are exempt from their responsibility as citizens in matters of government and the national interest. Unless Christian citizens take a Christian witness and life into state affairs, we abdicate in favor of the opponents of religious freedom.

Fortunately we will have enough freedom in America for Evangelicals to have a voice and to exercise leadership in the development of government policy. We have the right to vote. Failure to do so is to vote in favor of the opposition. We have the right and the responsibility to be vocal by letters to congress, or to the press. In local meetings we can voice our support for sound policy and expose attacks on our freedoms, as well as rally support for their preservation.

Serving as a national voice for Evangelical Protestants, The National Association of Evangelicals is widely recognized by our government and many foreign governments. As warnings are sounded through the evangelical press from its office in Washington, Evangelicals can exercise a tremendous influence by writing their congressmen and senators about legislation that is vital to the spiritual and moral interests of every Christian. Take, for instance, the periodic attempts to secure the appointment of an ambassador to the Vatican. Evangelical Protestants must raise a voice along with others in strong protest. Letters to the White House and Congress, telegrams and even personal calls, speak a language government understands. Such action, to a large degree sparked by the National Association of Evangelicals, led to the defeat of the proposed ambassadorship to the Vatican for General Mark Clark and succeeded in terminating the office of Myron Taylor.

The Roman hierarchy operates not only in Washington but also in the various states so as to forward its program. Tactics may be altered but the ultimate goals remain unchanged. In the late 19th century, Rome denounced Bible reading and prayer in the schools. In fact all mention of religion and God was denounced and the hierarchy sought to make public schools secular institutions, completely non-religious. They brought over 100 cases into the courts for this purpose. Yet in the 20th century the Roman hierarchy denounces the public schools because they are "godless" and "secular." One century to undermine, another century to destroy. It is up to us to know what is going on in our own community. Roman Catholics are elected to school boards (usually men who send their own children to parochial schools) who in turn sabotage the public schools and who have more than once sold public school buildings to the Roman church for $1.00 and other considerations as in Boston, Rhode Island and other areas. The standards of the public schools have often been lowered so that no one wants to use them. Alert Protestants can watch nominees and vote in elections. Several cities in America where attention was called to this abuse have cleaned house.

(Continued on page 8)

THE HERALDS OF Jesus, the voices of angelic choirs, in a thousand tongues, in a million ways are retelling the glorious message of Easter: "Jesus Christ is risen today." The victorious account of Easter girds the earth. From the mountains and from the seas, from the hills and from the plains the hallowed story is pervading our planet. It is Easter in Rome and behind the Iron Curtain in Moscow. It is Easter in London and Madrid. It is Easter in strife-ridden Jerusalem and overcrowded Tokyo. It is Easter in the frozen tundra of the Arctic and the ice-bound crags of the Antarctic. It is Easter in the highlands of Tibet and in far-away Australia. It is Easter in jungled Africa, in equatorial South America, in war-torn Europe, in segregated Asia; it is Easter in America. It is Easter in every continent, in all the world.

Wherefore Hope?

Since the dawn of the human race the hope of immortality has been an eternal dayspring in the hearts of men. Men do not want to die. Every race and every age of man have manifested this hope! Scan the pages of the Old Testament. How revealing and prophetic are the words of Job:

For I know that My Redeemer lives,
and at last he will stand upon the earth;
And after my skin has been destroyed,
then without my flesh I shall see God.

Heed the Hebrews' reference to Sheol, the temporary abode of the dead. Sing the Psalms which make frequent reference to life after death. "For thou dost not give me up to Sheol or let thy godly one see the Pit" (Psalm 16:10). Delve into the remote religions of savagery and witchcraft. Watch the pagans of Africa bury their dead facing the East that they might be awakened by the sunrise of the future life. Marvel at the preparation which the early American Indian made for the Happy Hunting Ground. Peer into the Egyptian tombs to see the food and paraphernalia to be used by the Pharaohs in the future kingdom. Ponder the writings of Maccabeus and Josephus as they refer to life after death. Reflect with the Greek philosopher in their speculation upon life beyond the grave. When Socrates was about to die, he gathered his friends and students about himself and encouraged them in the doctrine of immortality. Feel the rhythmic pulse of nature as she gives birth to new life in

The Message of Easter

By LOUIS J. KOVAR
Central Presbyterian Church, Saint Paul, Minn.

the springtime: the shooting grass, the budding tree, the regular return of the bird and the bee,

The secret murmur of the soul
Tells of the world to be,
As travelers hear the billows roll
Before they reach the sea.

Dr. Martineau expertly observed: "We do not believe in immortality because we can prove it, but we try to prove it because we cannot help believing it." But before the advent of Jesus Christ man had no proof to substantiate his eternal aspirations. His desire was a mere theory, a doctrine of theology, a yearning for victory over death.

History Attests

Then early one morning, as it began to dawn nineteen centuries ago, Mary Magdalene and the other women hastened to the tomb to express their love for the Master who had been crucified and buried. They bore spices to anoint His body. "And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. His appearance was like lightning, and his raiment white as snow. And for fear of him the guards trembled and became like dead men. But the angel said to the women, 'Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he is risen, as he said. Come, see the place where he lay. Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will find him. Lo, I have told you!' So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. And behold, Jesus met them and said, 'Hail!' And they came up and took hold of his feet and worshipped him. Then Jesus said to them, 'Do not be afraid; go and tell my brethren to go to Galilee, and there they will see me'" (Matthew 28:2-10).

And it came to pass that Jesus, the risen Lord, made five separate personal appearances to different groups of people on that first Easter day. In subsequent days the Savior, whom death could not hold in the grave, made several appearances to convince the disciples and others that He was alive. As many as five hundred people saw Him on one occasion. They talked with Jesus; they walked and reasoned with the Master; they ate with Him; they saw and felt the scars of the risen Lord who had been crucified, dead, and buried. It was not easy to believe the report but they verified the truth of His resurrection.

We shall always be grateful for doubting Thomas who boldly challenged the report: "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe" (John 20:25). Eight days later Jesus met the demand. Then Thomas, convinced by a profound discovery, the resurrection of Jesus Christ, made one of the greatest confessions in history: "My Lord and my God."

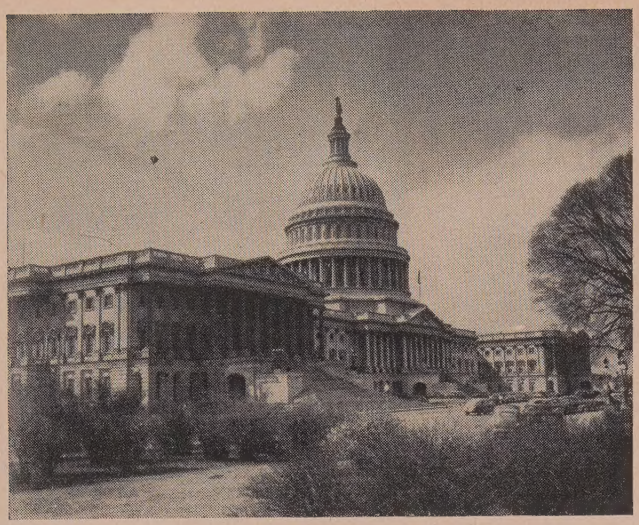
He Is Risen Today

The blessing comes to us as we proclaim the eternal truth: "Because I live, ye will live also . . . I am the resurrection and life; he who believes in me, though he die, yet shall he live; and whoever lives and believes in me shall never die" (John 11:25-26). Thus Jesus Christ pushed aside the invisible wall of mystery and He opened the door of life eternal to all who will believe in Him.

The glorious message of Easter brings us renewed assurance, on this happy morn, that physical death is not the end of life, but rather the beginning of a higher and better life, a life from which the limitations of the earth and human flesh are removed. Like the apostle Paul, we, too, can challenge the claims of death, "O death, where is thy victory? O death, where is thy sting"? And when our summons comes to join that "innumerable caravan," which leads through the silent halls of death, by faith we shall live with God. Our present hope and doctrine will become a living experience in the mansions of eternal life.

So today we join the sacred throng
To proclaim the jubilant song:
Songs of men and angels say
Jesus Christ is risen today.

"Thanks be to God, who gives us the victory through our Lord Jesus Christ" (I Corinthians 15:57).



SHALL AMERICA BE RULED FROM WASHINGTON OR FROM THE VATICAN?

Revitalized Protestantism

(Continued from page 6)

In 27 states nuns are teaching in the public schools. These with their binding religious vows may not teach unless they include Roman Catholic doctrine. Many evangelical parents paying little attention to the school situation are suddenly amazed to find their youngsters praying to the Virgin, crossing themselves and attending religious classes in public schools. A mother in Johnsburg, Illinois is now sueing the school board because it has allowed the Roman Catholic church to operate the local public school with 6 nuns teaching, paid from public funds. All classes are subjected to teaching which tends to undermine faith in anything but the Roman Church. The School Board has accused this conscientious Lutheran mother of lacking in tolerance. Likewise, parents have sued in New Mexico, Colorado, Missouri and Kentucky to rid their schools of Roman nuns who not only violate the provisions of church-state separation by teaching in religious garb but are paid from public funds on which they pay no income taxes because they have taken a vow of poverty and endorse their checks directly over to their Bishop. Americans United for Separation of Church and State, with headquarters in Washington, D. C. is ready and willing to counsel and help parents anywhere who face this problem in their community.

Freedoms, to be preserved, must be defended. Freedom involves responsibility. An alert, active Protestantism can offset the attacks to weaken or destroy our American concept of freedom. Our greatest enemy is Protestant indifference or the attitude that "We are citizens of heaven" so why bother with such matters. The fact remains that World evangelism is done on earth and freedom of religion in the U. S. is vital to this cause. Destroy our base and the program stops. We must be alert and act or the cause is lost.

Evangelicals have a vote and with it a voice. They can still provide leadership if they have a mind to do so. Often the strongest defense is to expose the methods of the enemy. An alert, active group of citizens can soon settle the problem. Let us beware of the pseudo-tolerance which sells out to the foes of freedom.

If our rights are attacked or restricted, griping does little good. We must resist and act. Freedom must be defended.

The voting public has a responsibility to see that candidates for public office uphold the constitutional provisions for religious freedom. The time has probably come when political candidates, especially those for higher office, should be asked pertinent questions. Americans United for Separation of Church and State have just issued a timely warning as follows:

"We suggest, therefore, that three special questions should be addressed to every Catholic candidate for president or vice-president of the United States.

"1. The Canon Law of your church (Canon 1374) directs all American Catholic parents to boycott our public schools unless they receive special permission from their bishops. Do you personally approve or disapprove of this boycott rule?

"2. The bishops of your church, in an official statement in November 1948, have denounced the Supreme Court's interpretation of the religion clause of the First Amendment and have urged that the Constitution actually permit the distribution of public money on an equitable basis to sectarian schools and other sectarian institutions. At present the Catholic press and ranking prelates are promoting a plan—see *Homilectic and Pastoral Review*, October, 1957—for securing grants of federal money to parents to cover the costs of parochial school tuition by laws which would parallel the G. I. educational bills. What is your personal attitude toward your bishop's interpretation of the Constitution, and toward the new plan for financing parochial schools?

"3. Many nations recognize your church as both a church and a state, and send official ambassadors to the Holy See. If you become president, what would be your policy concerning the appointment of an American ambassador or a personal representative to the Vatican?

"We also believe that non-Catholic candidates for public office, on the national and local levels, should be carefully quizzed whenever they reveal any inclination to favor legislation which would grant public money to sectarian enterprises or which would otherwise threaten our traditional policy of church-state separation."

Edmund Burke stated that "Your representative owes you, not his industry only, but his judgment; and he betrays instead of serving you if he sacrifices it to your opinion." If this be true, then it is also true that a man's point of reference in arriving at his judgments should be examined by the people who must decide whether to choose him as their representative.

Above all it is essential to overcome Protestant indifference. Never forget that "It is the fate of indifferent wise men to be governed by tyrants."

WHAT IF THERE WERE NO NAE?

By GEORGE L. FORD
Executive Director, National Association of Evangelicals

HAVE YOU EVER asked, "What if the National Association of Evangelicals did not exist?" Even a quick look at the possible results of such a situation makes one thankful that God in His wisdom has provided the NAE to serve the churches that the churches may better serve the Lord.

Take, for instance, the organizations that were fostered by the NAE and now hold affiliate relationship.

The National Sunday School Association attracts thousands to its great workshop conventions. Its convention work and its year round ministry in conferences, church meetings and publications have been largely responsible for the present upsurge of Sunday School attendance and effectiveness. The NSSA was born out of the 1945 convention of the NAE. It is the NAE's Christian education and youth arm operating as an affiliated agency.

The National Religious Broadcasters is composed of outstanding evangelical radio and television programs. The NRB has done more than any other organization to protect the liberty of the air lanes to the gospel ministry. It is now waging an effective battle against monopoly minded churchmen who would prevent, if possible, the purchase of time for gospel broadcasting. The NRB was organized at the 1944 NAE convention and continues as the NAE's radio and television arm in the religious broadcasting field.

The Evangelical Foreign Missions Association operates an office in our nation's capital in cooperation with the public affairs office of the NAE. Its purchasing and travel offices are located in New York and Chicago. The EFMA serves 96 mission boards with over 10,000 missionaries in 110 lands. It expedites the movement of missionaries; assists in securing passports, visas and equipment; and solves innumerable problems that would otherwise hinder the progress of the missionary effort. The EFMA is an autonomous agency, launched in 1945 under NAE auspices. it is the NAE's missionary service arm.

The National Association of Christian Schools has aided hundreds of communities in setting up Christian day schools, providing teacher training, placement and other services. Its stand for sound basic education is confirmed by the present admission of the serious failures of progressive education that threaten the security of America. The NACS is a self-governing agency, founded in 1947 with the encouragement of the NAE. It operates as the NAE's affiliate in the elementary and secondary school fields.

God used the NAE to bring these organizations into being and to join them in a common evangelical front. We can hardly imagine what the conservative Protestant life of America would be without them.

Then, there are the commissions, the Washington office and the NAE magazine, *United Evangelical Action*. Space does not permit the recital of the services rendered nor the gaps that would exist without these phases of NAE ministry. Here are just a few of the situations affected.

The Relief Commission is feeding 28,000 people in Korea every day and is providing food and clothing to many other needy lands, always with a gospel message.

Persecution of Protestants in Colombia, Spain and Italy has been alleviated through the work of the Washington office.

An evangelical church in Greece, stopped while under construction by pressure from the Greek Catholic church, has been built because the NAE had a voice.

Churches that are discriminated against in the allocation of sites in new and redeveloped communities because they are not cooperating with local councils of churches have a new hope because of the work of the Evangelism and Church Extension Commission.

Agencies for the placement of homeless children in Christian homes are being organized under the leadership of the Social Action Commission.

Action magazine keeps information and issues before the church leaders of America and is widely used in seminaries and colleges as the recognized voice of conservative Protestantism.

These examples in a few areas are typical of many more in every field of evangelical interest. The NAE is a *service* organization. It serves you and every other Bible-believing Christian. It serves every evangelical church and organization. The doors opened and kept open by the NAE are opportunities for all who preach Christ as the only way of salvation.

So what if there were no NAE? What would your church and your missionary society do if the doors opened by God through the NAE were closed? The ministry of the gospel would be seriously curtailed throughout America and around the world.

This leads to another question. What part should you and your church have in the maintenance of this ministry?

First, there is prayer. The work of the NAE is a spiritual ministry. The battles are spiritual ones, "For we wrestle not against flesh and blood, but against . . . spiritual wickedness in high places." (Ephesians 6:11). The support of the NAE through prayer is the responsibility of every believer.

Secondly, there is identification. The strength of the NAE before governments of the world and leaders of movements is based on a constituency. As the constituency grows the strength grows. You and your church should be a part of that strength. Individual membership is open to all who accept the NAE Bible-based statement of faith and testify to a born again experience and who contribute $5.00 or more per year (this includes a subscription to *Action* magazine). Churches may apply for membership by the vote of the governing body accepting the statement of faith and requesting affiliation.

Finally, there is support. The most amazing thing about the NAE is that God has enabled it to do so much with so little. But greater financial undergirding is necessary if the ministry is to be maintained and strengthened.

Additional personnel is urgently needed in the Washington office and the headquarters office to relieve the serious overload of present staff. A headquarters building is a desperate need to provide room to work efficiently and to consolidate certain phases of the operation. Personnel and promotional expansion of *Action* magazine must come as funds are available. The regional work should be strengthened and expanded to take the information and the service of the NAE to the grass roots of America.

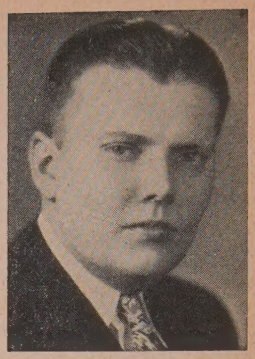
As you and your church stand by in prayer and identification and support the NAE will continue to serve you. The more you do for the NAE the more the NAE can do for you.

Paul P. Petticord
President

Herbert G. Mekeel
1st Vice President

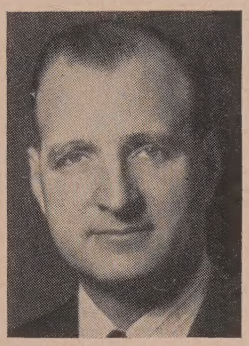
Thomas F. Zimmerman
2nd Vice President

C. C. Burnett
Recording Secretary



Robert C. Van Kampen
Treasurer

Frederick C. Fowler
Executive Committee



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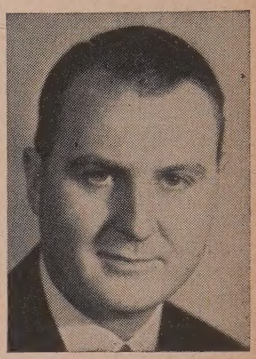
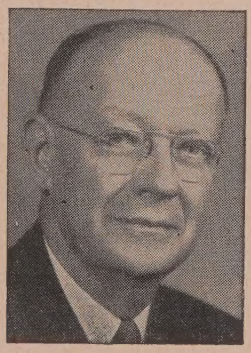
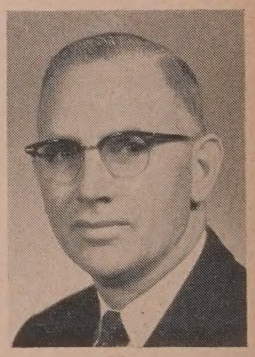


Rufus W. Jones
Executive Committee

Leslie R. Marston
Executive Committee



H. H. Savage
Executive Committee



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Robert Walker
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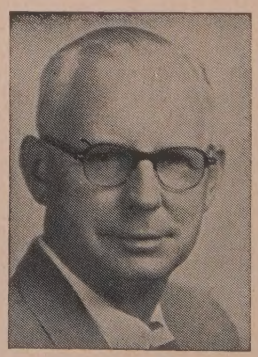
Chaplaincy



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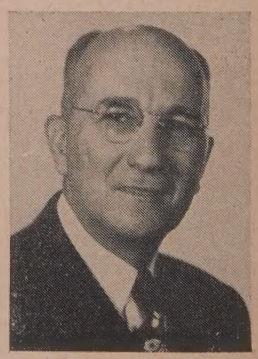
Evangelism and
Church Extension



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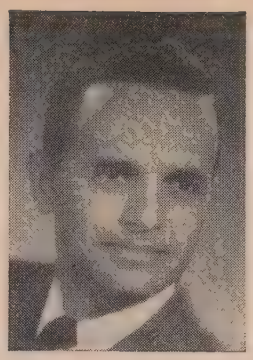
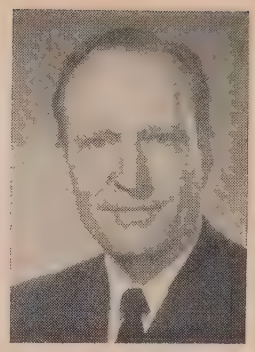
Radio

S. Richey Kamm
Social Action

Don R. Falkenberg
Stewardship



Edward D. Simpson
Sunday School



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Spiritual Life

Mrs. Paul P. Petticord
Women's Fellowship

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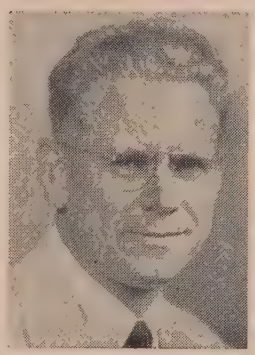
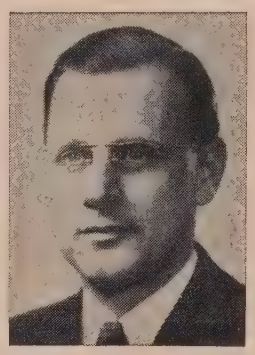


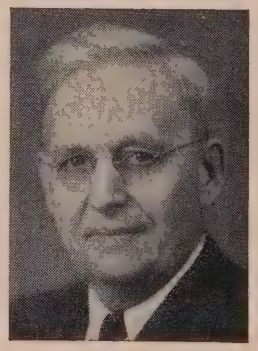
J. Palmer Muntz
International Relations



Harold J. Ockenga
International Relations

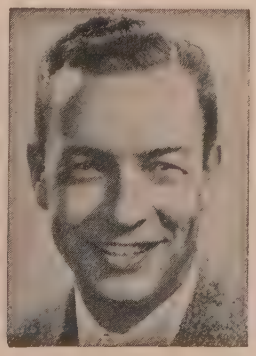
Ernest Keasling
Press and Publicity

William K. Harrison
Evangelical Welfare



Mark Fakkema
Christian Schools

Merrill C. Tenney
Publications



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Frederick G. Ferris
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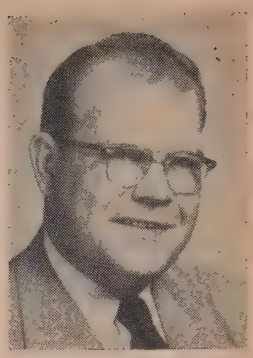
Executive Director

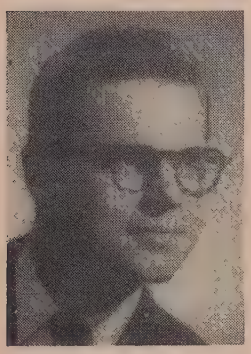
James DeForest Murch
Editor UEA

Clyde W. Taylor
Secretary of Public Affairs

J. Elwin Wright
International Relations



Bryant K. Schlutow
Asst. EFMA Secretary



Robert E. Swanson
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Verda Bloomhuff
Office Editor UEA

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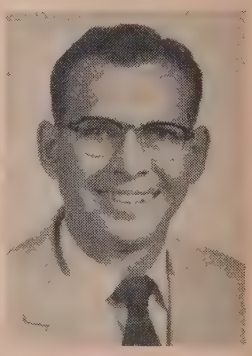


Donald H. Gill
Asst. Secretary of Affairs

W. J. Anderson
Purchasing Office

Wendell Rockey
Director of World Relief

Mahlon L. Macy
Field Director

Albert S. Taylor
Eastern

Don W. Rogers
Great Lakes

Chas. J. Anderson
Midwest

Wilmer N. Brown
Northwest

Walter L. Penner
Southwest

Members of the Staff for the Year 1957-58

FOR FELLOWSHIP

FOR PRAYER

FOR INSPIRATION

16TH ANNUAL CONVENTION NATIONAL ASSOCIATION OF EVANGELICALS

APRIL 14—18, 1958

HOTEL SHERMAN, CHICAGO, ILLINOIS

THEME "Christ in You, The Hope of Glory"

PROGRAM

8:15-11:15 a.m.
The Christian Plans

11:20 a.m.-12:00 noon
The Christian Worships

12:15-1:45 p.m.
The Christian Acts
(Luncheon Meeting)

1:45-2:00 p.m.
The Christian Fellowships

2:30-4:30 p.m.
The Christian Discerns
(Business Sessions)

4:30-5:15 p.m.
The Christian Fellowships

7:30-8:15 p.m.
The Christian Is Inspired

8:15-9:15 p.m.
The Christian Believes

9:15-9:45 p.m.
The Christian Fellowships

The Christian Prays
Parlor K open all day
each day for prayer

A Maas-Rowe Carillon will play favorite hymns of noted Americans at intervals each day of the Convention carrying messages in song to pedestrians in the streets of downtown Chicago.

Simultaneous conferences of the various NAE commissions have programs with noted speakers. Most of these sessions are open to registered delegates. Interest in these meetings often rivals that shown in the main convention. Detailed programs will be available at Chicago.

MONDAY

- **8:00 P.M. to 9:00 P. M.**—"Alone with God"—An hour of prayer Dr. Armin Gesswein in charge

TUESDAY

- **8:15 A.M.-11:15 A.M.** — Commission Meetings
- **11:20 A.M.-12:00 noon**—Devotional Message —"Inspiration"—Herbert Mekeel of Schenectady, N. Y.
- **1:00 P.M.**—Dedication of new Headquarters of WEF at Victory Center
- **1:30 P.M.-2:00 P.M.** — Fellowship Hour
- **2:00 P.M.-4:30 P. M.**
  Welcome by Arthur Zahniser, Chairman of the Local Committee
  Welcome by Mayor of Chicago
  Message from the President of USA
  Opening Address—"True Ecumenicity" by President Paul P. Petticord
- **4:30 P.M.-5:15 P.M.**—Fellowship
- **7:30 P.M.-8:15 P.M.**—
  Special song service led by Dick Anthony
  Story told by Mrs. Ethel Barrett of Gospel Light Press
- **8:15 P.M.-9:15 P. M.**
  Message—"The Necessity of the New Birth" by Robert G. Lee of Memphis, Tenn.
- **9:15 P.M.-9:45 P.M.**—Fellowship

WEDNESDAY

- **8:15 A.M.-11:15 A.M.**—Commission Meetings
- **11:20 A.M.-noon**—Devotional Message — "Dedication" by J. Edwin Orr of Los Angeles, Calif.
- **12:15 P.M.-1:45 P.M.**—Luncheon
  Message—"An Evangel—In Society" by Leon Sullivan of Philadelphia, Penn.
- **1:45 P.M-2:30 P.M.**—Fellowship
- **2:30 P.M.-4:00 P.M.**—Business Session of the NAE.
- **4:00 P.M-4:30 P.M.**
  Message—"The National Association of Evangelicals and the National Council of Churches" by Stephen Paine of Houghton, N. Y.
- **4:30 P.M.-5:15 P.M.**—Fellowship
- **7:30 P.M.-8:15 P.M.**
  Story told by Mrs. Ethel Barrett
- **8:15 P.M-9:15 P. M.**
  Chairman—President Petticord
  Architect's Award presented by Robert Walker of **Christian Life**
  Message—"The Present Ministry of the Holy Spirit" by J. Wilbur Smith of Pasadena, Calif.
- **9:15 P.M.-9:45 P.M.**—Fellowship
- **10:30 P.M.**—Midnight Vigil for Prayer in charge of Armin Gesswein

THURSDAY

- **8:15 A.M.-11:15 A.M.** — Commission Meetings.
- **11:20 A.M.-noon**—Devotional Message — "Consecration" by V. R. Edman of Wheaton, Ill.
- **12:15 P.M.-1:45 P.M.**
  Laymen's Luncheon
  Message — "An Evangel — in Business." by Richard Woike of New York City
- **1:45 P.M-2:30 P.M.**—Fellowship
- **2:30 P.M.-4:00 P.M.** — Business session of the NAE.
- **4:00 P.M.-4:30 P.M.**
  Message — "True Social Action" by Albert Lindsey of Tacoma, Wash.
- **4:30 P.M.-5:15 P.M.**—Fellowship
- **7:30 P.M.-8:15 P. M.**
  Story told by Mrs. Ethel Barrett
- **8:15 P.M.-9:15 P.M.**
  Message — "Future Glory and Retribution" by J. Harold Ockenga of Boston, Mass.
- **9:15 P.M.-9:45 P.M.**—Fellowship

FRIDAY

- **8:15 A.M.-11:15 A.M.** — Commission Meetings
- **11:20 A.M.-noon**—Devotional Message — "Sanctification" by R. L. Decker of Kansas City, Mo.
- **12:45 P.M.-2:30 P.M**—Luncheon
  Introduction of newly-elected President
  Message—"An Evangel through the Church" by Billy Graham of Montreat, N. C.

Action Editorial

James DeForest Murch

The *Christian Century* Renews the Controversy

■ AROUSED BY the phenomenal growth and acceptance of the evangelical movement in our time, the *Christian Century* in its "Golden Anniversary" issue of March 5 makes a tremendously significant pronouncement.

This influential undenominational journal has been the bulwark of liberalism in American Protestantism for the past fifty years. Falsely secure in its belief that liberalism had captured all the major institutions of corporate Protestantism, the *Century* has studiously ignored the rise of the National Association of Evangelicals and the evangelical movement as a whole.

But there is today a new climate in Protestantism. There are numerous signs of constructive gains in evangelical evangelism, journalism, education and inter-church cooperation. A competent national and international evangelical leadership and scholarship is disseminating the evangelical witness with constantly widening acceptance. Liberalism is increasingly forced to a defensive position.

In the March 5th issue of the *Century* Dr. Harold E. Fey declares in his introductory editorial that there are three grave dangers faced by Christianity today: (1) the danger of emotional mass evangelism (2) the danger of "literalism and ignorance which would destroy the *proper* influence of the Bible on Christian thought and action"; and (3) the danger that "sectarianism" will destroy the united witness of the Church.

To restate Dr. Fey's fears in the vernacular of evangelicals: (1) He fears the tremendous acceptance of the great union evangelistic crusades; (2) he fears the new respect for the Bible as the revealed, inspired, infallible and authoritative Word of God which the masses may interpret for themselves under the guidance of the Holy Spirit; and (3) he fears the new emphasis on the fundamental doctrines of the Christian faith as essential to Christian fellowship.

This introductory editorial on inter-church cooperation implies very clearly a change of policy in which the *Christian Century* will now no longer ignore the growing evangelical movement, but will openly fight it and if possible destroy it.

The first blast in the new battle is the brilliant article by the founder of the *Century,* Dr. Charles Clayton Morrison, entitled, "The Past Foreshadows the Future." Dr. Morrison has probably had more to do with the wide acceptance of liberalism in the churches than any leader in American Protestantism (not excepting Dr. Harry Emerson Fosdick) and is the logical spokesman to state the issues in the new onslaught on the evangelical faith.

In 1950 Dr. Morrison painfully admitted that classical liberalism based on science and on empirical philosophy was dead (*Christian Century,* June 7, 14, 21, 1950). He reiterates that admission in the opening of this article and takes up his new liberal position with Berdyaev, Buber, Reinhold Niebuhr, Tillich, Brunner, Meland and Baillie. He seems to feel that this liberal theological school has in it the intellectual and spiritual elements which can best withstand the renaissance of evangelical theology and unite the Christian world in the Coming Great Church.

Dr. Morrison then proceeds to open up his attack on what he prefers to call "fundamentalism." He uses the term as a smear word which he attaches to Billy Graham, the National Association of Evangelicals and all others who stand unequivocally for "the faith once for all delivered to the saints." He denies our right to use the word "evangelical" as descriptive of our movement. In a strangely vituperative sentence directed at the National Association of Evangelicals the usually courteous and gentlemanly Dr. Morrison writes: "The noblest word (evangelical) in the vocabulary of Christian evangelism has been raped by its association with this unevangelical deviation from New Testament Christianity."

Dr. Morrison holds that evangelicalism ("fundamentalism") emerged only about fifty years ago as a "divisive influence in the Christian Church." It is extremely difficult to understand how a man of Dr. Morrison's scholarship and usual fairness can stoop to such a perversion of the historic facts.

Is he unacquainted with the rise of the World Evangelical Alliance over one hundred years ago in which the term "evangelical" was used by Protestants of many communions to designate the kind of Christian faith essential to fellowship in inter-church cooperation? Is he unaware that this same body now works in full doctrinal harmony with the National Association of Evangelicals in many matters of common interest?

The term evangelical has *always* stood for a type of Protestantism which maintains that the essence of the Gospel consists in the doctrine of salvation by faith in the atoning death of Christ and denies that good works or the sacraments have saving efficacy. Furthermore, it recognizes the sole authority of the Bible in doctrine, and denies any power inherent in the Church to supplement the teaching of Scripture.

It is the liberal movement with which Dr. Morrison has associated himself which has deviated from the evangelical Protestant position. Indeed, his views and those of the men associated with him, are heretically opposed to the basic teachings of the New Testament Church. It is their movement which is of comparatively recent origin having its rise from the rationalistic philosophies of Hume, Kant, Hegel and Comte and the destructive biblical criticism of Schleiermacher, Ritschl and Troeltsch. These thoroughly discredited sources have now been abandoned, but modern-day liberalism still has a low view of the nature and importance of the Bible, Christ, the Cross and the supernatural in religion. Associated with this is liberalism's high view of the Church which increasingly grows to resemble that held by Roman Catholicism.

The Church that was established on the Day of Pentecost, A.D. 30, is clearly pictured in the New Testament in doctrine, ordinances and life. This New Testament pattern is repudiated by the modern liberal when he assumes that modern churchmen have the right and the power to supplement and/or authoritatively interpret the teaching of Scripture for their ecclesiastical ends.

In a burst of resentment of Bible authority Dr. Morrison repudiates the slogan, "The Bible Says," and brands evangelicals with Bibliolatry. Continuing he says, "What a travesty of the Christian faith this idolatry of a book called the Bible has been! The most precious book in the world has been degraded by the bizarre, the trivial and the false representation of what 'the Bible says.' " Admitting that Protestantism has its historic "entail of liter-

alism" he pleads for an adventure into "the ecumenical dimension" of the Christian faith and calls upon the churches to make it clear to the world that evangelicalism ("fundamentalism") does not represent their concept of Christianity.

This "Bibliolatry" Dr. Morrison associates with the Gospel preaching of Billy Graham and repudiates his message as shallow and unrealistic, indeed, "salvation by incantation." He intimates that this type of evangelism does not go to the roots of man's dilemma and fails to lead the penitent believer to give himself to Christ by dying with Him, being buried with Him and rising with Him in the likeness of His resurrection. What a misrepresentation of the truth! Has the learned liberal pundit been so blind to the evangelical emphasis on the necessity of the New Birth and a complete transformation of life that he cannot recognize it when it is preached?

It is precisely at this point that the critic of evangelicalism gives away the basic motivation of his new theology. He associates evangelism with ecclesiasticism and exalts the Church above the Christ of the Bible. He states that the Bible is but the story of God's preparation for the "consummation of a corporate community to be his witness to the whole world" and that "this consummation is the Christian Church" yet in the process of evolution. He associates evangelism not with salvation through Christ but with the Church which "bears in its sacramental body the salvation of all believers." This position is basically identical with that of The Roman Catholic Church which has long believed in "salvation by incantation." Dr. Morrison in his ecumenical fixation and his ultimate goal of an organic human institution which would be the united "kingdom of God on earth" has discarded the authority of the Holy Scriptures and of the Christ of the Bible and is apparently ready to accept any intellectual speculation which will achieve his ends.

This is a day of all days when Christians need to keep clearly in mind the nature and the essentials of their faith. The Bible is the keystone of the structure. Loyalty to the Holy Scriptures in doctrine, ordinances and life is the determining factor in Christian fellowship.

Two thousand years of church history verify the fact that Christianity is a supernaturalistic phenomenon. It is not an esoteric type of mysticism. It has existed and still exists in many different forms but it has a basic unity and substance without which it is purposeless and futile. If we want to know what Christianity is we must examine its origin and see it in its purest form. In the Holy Scriptures we have the unquestioned authentic historical data by which we can determine what Christianity truly is.

Christianity is a great movement originated by Jesus Christ the Son of God. It had its roots in His Messianic ministry in Judea and Galilee, but prior to His death on the cross it existed only in embryonic form. In His death, His resurrection and His ascension into glory a basis was laid which eventuated in the birth of the great world movement which is commonly called Christianity. On the day of Pentecost A.D. 30 in the city of Jerusalem a strange new beginning, attended by the miraculous outpouring of the Holy Spirit, stirred Christ's apostles to unprecedented action and the evangelization of humanity began.

What were the elements inherent in this movement which have made it the marvel of history? They are summed up in the fifteenth chapter of the First Epistle to the Corinthians, in which the apostle Paul gives a summary of what he "received" from God and the first disciples of Christ in the Jerusalem Church. He puts it in brief: "Christ died for our sins according to the Scriptures; He was buried; He rose again the third day according to the Scriptures." Each one of these assertions is a historic fact—facts with meaning and far-reaching implications wrapped up in the personality of Jesus the Christ, Son of God and Saviour of the world. To deny a single one of them was to deny Him.

The propagation of this faith was characterized by the bold assertion of these facts and by their demonstration in the lives of those who accepted them.

Christianity is both a doctrine and a life. The common modern concept that it is "a life and not a doctrine," that it is an experience which has doctrine merely as its intellectual expression, is founded on shifting sand. The valid Christian life which characterized the early Church was produced by complete and unwithholding surrender of every area of life to the Christ who was God manifest in the flesh, who died for man's sin according to the Scriptures, and who was capable of changing and transforming sinful men into new creatures after His own likeness. Without acceptance of these facts and their implication for mankind, acceptance of Christ is meaningless mysticism or crass humanism. He becomes either the figment of man's imagination or a good man who said some wise things and died a hero's death.

Wherever the Christianity of the first century has been proclaimed, believed, accepted, and demonstrated there has been a living, vital Church with an impact on society little short of miraculous. It is this sort of Christianity which has "turned the world upside down" and caused men to speak of the times in which it has lived as the Christian Era.

The true Church of Christ on earth is "essentially, intentionally and constitutionally one." In the counsels of God and in history there has been, is and always will be but one Holy Universal Church. To those who accept the authority of the Word of God this fact is not difficult to believe. Unity is God-given, established by the Son of God and perpetuated through the Holy Spirit. It is the creation of God and not of man.

We who are Christians and members of the true Church have a responsibility of expressing the God-given unity of the Church. This involves a manifestation of both a spiritual unity and of the visible characteristics of the Church delineated in the New Testament. Nothing short of this and nothing more than this, devised by councils of churches or by ecumenical theologians, can achieve the stature of the fullness of Christ in the Church. Any unity which denies any of the teachings and commandments of Christ and the Spirit-guided Apostles as set forth in the New Testament is false and unchristian and automatically eliminates its devotees from the Holy Universal Church which derives its unity from Christ and maintains its unity in Christ.

This is where evangelicals stand in this continuing conflict. They will not compromise, they will not equivocate. It is where the early Church stood when the apostle Paul faced apostasy and called it "another gospel" and branded it with his anathema. It is where all evangelicals must and will stand until Christ comes to claim His own.

It might surprise the *Christian Century* to know how many people in the constituencies of the various councils of churches hold views approximating ours. Their confidence in the message of Billy Graham and other evangelical preachers in America remains unshaken by the ecumenical vagaries of modern liberal theologians.

Evangelicals everywhere should rejoice over this turn of events which indicates that the enemies of the "faith once for all delivered" are for the first time in fifty years afraid, confused and divided. Let us thank God and take courage as we move to greater victories in His name.

The NAE's Greatest Year Is Forecast in Pre-Convention Reports

The National Association of Evangelicals was organized in 1942 to serve all Bible-believing Christians at the inter-denominational level. Providing a means of cooperation without compromise, it now represents more than 40 complete denominations, individual churches from some 40 other denominational and undenominational groups, many Bible schools, colleges and seminaries, ministerial fellowships and evangelistic organizations as well as individual Christians. The actual membership now numbers some two million with a service constituency through the commissions and agencies shown below of more than ten million. The Chicago convention will hear reports for the past fiscal year and act on matters of policy and program.

EVANGELISM

The Commission on Evangelism and Church Extension is composed of sixteen men from various parts of the country, all notably tied in with the Commission's interests and responsibilities through personal or church related ministries. Many of these men are to be commended for their personal dedication to the Commission's task, which has carried them far beyond the line of duty as it is related to primary loyalties in their own churches or positions. This extra-curricular activity has entailed time, expense, and strength with little more than their personal interest and concern as reward.

Following the Convention of April 10-12, 1957, the Commission outlined its special work for this year in terms of its three areas of responsibility, Evangelism, Church Extension, and Home Missions. Much of this work is going forward and we merely outline it here.

1. The publication of the four-page bulletin, *Evangelical Outreach*, quarterly for inspiration and information.

2. Extensive bibliographies in all the three areas of the Commission's responsibilities are being prepared. Many are feeling the need and asking for such a compilation of source materials to be placed at their finger-tips. Dr. Neil Winegarden, chairman of the Committee on Church Extension has written to and is investigating over 500 sources for up-to-date materials, books, pamphlets, films, etc., in that field.

3. More information has been gathered by the Committee on Home Missions with a view to enlarging and systematizing the results of the survey in that field.

4. The Committee on Evangelism is working on a Manual of proven procedures, methods, and organization for the conduct of union campaigns. A guide along this line, it is felt, may save mass evangelism from unfavorable reactions, such as has been experienced in some cities.

5. A special committee under the leadership of Chaplain Charlie Martin, of DX Sunray Oil Co., Tulsa, Oklahoma, is studying all phases of industrial and institutional chaplaincy for a later report to the Commission.

6. The Commission is working with the Washington Office in completing the final four booklets in the first phase of the anti-Catholic ad program, and the copy for three of the four booklets has been written and sent to Washington, and the fourth is now being prepared.

7. The booklet, "New Churches for a New America," has been distributed widely.

8. Six members of the Commission represented our evangelical constituency at the American Institute of Planners which met in Chicago on October 15, 16. We had a voice in this important meeting and it is evident that there is a wholesome respect being shown for evangelicals in the overall picture of planning and developing in our cities. There is an alertness at this point since very important issues are at stake in terms of our evangelical denominations and church extension.

9. Special attention has also been given to the Convention program of the Commission for 1958, which will major on Church Extension this year. Two important representatives of the American Society of Planning Officials, Mr. Dennis O'Harrow, Executive Director, and Dr. Ralph S. Ellifrit, Director of Planning, Houston, Texas, are to be on the program to highlight the discussion relative to planning and church extension.

A Midwest Welcome

Dr. Bragg

Evangelicals in the Midwest Region of the NAE have looked forward with thrilling hearts to this year's convention of the National Association of Evangelicals.

We realize that we are living in the most amazing and thought provoking times. The startling news of man-made moons together with the unrest which is so evident among the nations of the world presents a greater challenge than any we have faced before. It is imperative that Christian people strengthen the cords of loyalty to God, and also develop a stronger spirit of unity among all believers.

We are anxious to do all we can to make this convention an instrument of God to accomplish these things. We also desire to make your visit to the great city of Chicago a most delightful and profitable one.

On behalf of the Midwest Regional Board, I extend to you a warm and friendly welcome to the convention which will be held in the Sherman Hotel in the city of Chicago, April 14-18.

ARLEY L. BRAGG
Chairman of Midwest Regional Board

SOCIAL ACTION

The Commission on Social Action has been active in at least four major lines of endeavor during the year 1958-1959. Two of these grew out of the questionnaire submitted last year to two hundred ministers in churches affiliated with the National Association of Evangelicals. First, the problem of alcoholism in our society; second, the growing menace of obscene literature. The third represented a continued recognition of a responsibility being thrust upon evangelicals to establish approved agencies for child adoption and family welfare. The fourth was an outgrowth of the Seminar conducted last year for college administrators on Career Opportunities in the Federal Service.

Very early last fall, members of the Commission attended a meeting of representative churchmen that were gathered in Washington, D. C. to consider the menace occasioned by the increased circulation of obscene literature through the United States' mails. Out of that meeting grew an organization of churchmen to assist government agencies in enforcing the existing laws and to awaken church people everywhere to this particular danger in our local communities.

Early in the summer, a representative of the Commission attended a seminar in New England on the relation of the church to the growing problem of alcoholism among church people. Plans are now under way to formulate a statement for evangelicals on this important matter. One member of the Commission is now cooperating with a new organization recently set up in Washington, D. C. to strengthen the hands of Christian people everywhere in contesting this evil.

Recognizing the growing need for professional advice on the matter of establishing approved child welfare agencies for evangelicals in metropolitan areas, the Commission has cooperated with organized groups of evangelicals in the region of Rochester, New York, and Los Angeles, California, in setting up approved organizations. Certain standards have been adopted as governing those agencies set up under the auspices of the Commission.

In February, the Commission sponsored a Seminar on Opportunities in the Federal Service with the assistance of the Office of Public Affairs. Over 100 students and faculty members from fifteen evangelical colleges gathered in Washington, D. C., February 12-15, for three days of "briefing" by various government representatives on the work of certain departments of the Federal Government and the requirements for admission to the government service.

The Commission is encouraged by the favorable response which these services have evoked from evangelical Christians in many places.

WORLD RELIEF

This year the World Relief Commission will be privileged to serve 37,500 people throughout Korea, Hong Kong, Formosa, Viet Nam, Greece and Germany.

Available to us through the cooperation of the United States Department of Agriculture are the farm surplus commodities and during the fiscal year July 1, 1958-June 30, 1959, we are contracting for and plan to ship over 6,500,000 pounds of flour, corn meal, non-fat dry milk and processed cheese. Although this is supplementary feeding, it is gratifying that we can help people materially and physically and at the same time maintain a progressive spiritual leadership through the cooperation of Christian representatives in these countries.

The clothing needs continue to be a challenge and through the operation of our three processing centers, we will increase our shipments this year.

Under our special projects, we have been instrumental in getting remnants, bolts of new cloth consisting of cotton and wool materials to be made into clothing—also raw cottons and quilting material to be made into warm quilts.

Sewing Machines: Through special arrangement, we are procuring new sewing machines to be distributed throughout orphanages, homes for widows, homes for babies, homes for the aged and leper colonies. Women's groups in these institutions will be taught to sew on the material provided.

Garden Tools and Supplies: We are procuring garden tools and vegetable seeds to be shipped to the orphanages, teaching the growing children to plant, tend and eat nourishing vegetables.

Hospital Supplies for Lepers: Procurements of medicines, dressings, hospital gowns and rolled bandages for the hospitals and leper colonies.

The Commission hopes to increase its service to Christians and evangelical organizations through the abundance that is ours with plenty to share.

PUBLIC AFFAIRS

The NAE Office of Public Affairs in Washington is essentially a liaison operation, dealing with any matter of direct interest to the evangelical constituency and at the same time involving the government. This includes both informational and representational activities.

The State Department must be kept informed of evangelical interest in the endeavors of American missionaries who may be serving in areas where religious persecution is a common occurrence. Members of Congress often want information about evangelical interest in matters of a legislative nature. Selective Service must adjudicate cases which may directly affect evangelical activities. The Internal Revenue Service frequently desires information with regard to the standing of church-related organizations which may apply for tax exemption.

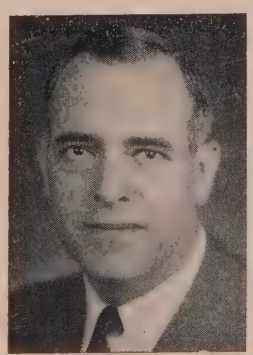
These are just a few of the areas in which the Washington office is expected to represent evangelical interest.

At the same time, the evangelical constituency must be kept informed of actions in Washington which involve evangelical organizations, church-state separation, or religious freedom. This is also a function of the Washington office. Through public statements, news releases, articles and by direct means of contact—air letters, wires, telephone and personal interviews—the Office of Public Affairs seeks to keep Christians informed of the latest developments within their field of interest.

On behalf of the Commission on Evangelical Action the Washington office has handled the details of the

(Continued on page 29)

Prayer and the Convention



Dr. Fowler

OUR SIXTEENTH annual Convention of the National Association of Evangelicals will open at 8:00 o'clock on Monday night, April 14, in the George Bernard Shaw Room of the Hotel Sherman, Chicago. President Paul P. Petticord will first introduce Armin Gesswein, chairman of the Spiritual Life Commission, who will lead us in an hour of prayer. We trust that this will set the entire tone for what we hope to be the most memorable Convention that we have ever held to the glory of our precious Saviour. Prayer will keynote the Convention and everyone will be strengthened spiritually through Christian fellowship and inspiration.

In the midst of our meetings, we are to have an all-night prayer vigil, beginning at 10:30 P.M. Wednesday. We remember that this very spring marks the one hundreth anniversary of the Great Revival which began on Fulton Street in New York City and swept through the nation. We hope and pray that another Revival will sweep our nation beginning in the Hotel Sherman on Randolph Street, Chicago—sweeping through the nation.

Let every Evangelical Church in the nation hold a prayer vigil in its own community on this same Wednesday night, April 16, while we hold our prayer vigil in Chicago at our Convention. Join us in spirit if not in body! Expect great things from God and know that He is fully able to accomplish them through us! Pray! Pray! Pray specifically for "Revival Now"!

FREDERICK CURTIS FOWLER
Chairman of the Program Committee

UN on Religion

A subcommittee of the United Nations Economic Council has issued an excellent report resulting from a global study of religious discrimination. To say that it is excellent is not to say that one agrees with all of its observations and conclusions. However, its geographic scope, its breadth of consideration, its depth of investigation make it a superior document.

From the historic aspect the report recalls that "in the past untold suffering has been inflicted upon humanity in the name of religion."

"Wars were fought," it says, to impose the faith of the conqueror on the conquered; minorities were massacred, or expelled from their countries."

The report then mentions more subtle types of pressure, but adds that "Times have changed and few instances of this kind occur in the second half of the twentieth century. Nonetheless, religious tolerance has not prevailed everywhere; equal treatment for all creeds as a matter of right rather than a matter of sufferance has not as yet been universally accepted."

It then plunges into a discussion of such basic considerations as church establishment, the meaning of freedom of thought and conscience, the freedom to maintain or to change religion, dissemination of religion and state interference in religious affairs.

Evangelicals would likely agree that the weakest link in the report is the viewpoint with regard to church establishment and particularly to state financial support of religious schools. In effect, no definite position on the latter point is laid down, but a reading of the section covering it leaves one with the impression that refusal to grant state support for religious schools may be discriminatory.

On the other hand, the following section indicates that tax exemption of unrelated business income for certain religious groups may be discriminatory. This, of course, would apply to U. S. tax laws and regulations, particularly involving the Roman Catholic church and certain of its industrial operations.

This is a conciliatory document. It does not take jabs at the specific instances of discrimination, nor does it refer to countries by name, for the most part. By way of illustration it makes reference to certain legal provisions in the United Kingdoms, India, the United States and the Soviet Union. But it does not spell out instances of discrimination in the Soviet Union, Indonesia, Colombia, Spain or other countries. The rapporteur, in authoring the document, did make one specific statement concerning an incident in his own country, India, which he considered regrettable. It was an instance of discrimination against Christian missions.

One general conclusion of the report is that "the establishment of greater freedom in this area is not only a long-drawn-out process but a continuing one." It sees much more hope of dealing effectively with forms of "traditional discrimination" among the historic religions than it does "in the case of legal systems which are based on a-religious philosophy."

"In the first case," the report concludes, "we can draw on the experience accumulated during centuries of struggle by the proponents of enlightenment and tolerance. But in the later case it may be doubted whether, if and where a genuine human rights problem exists, measures for the prevention of discrimination for the protection of minorities would be the solution."

NAE Office of Affairs, Washington, D. C.
Cable Address: EFMANAE
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Filter Hoax Scored

After a thorough investigation the House Committee on Government Operations issued a stinging denunciation of the tobacco industry based on the advertising of filter-tip cigarettes. The report said that the cigarette manufacturers had "deceived the American public" by suggesting that filters protect against the possible harmful effects of smoking.

The subcommittee which conducted the investigation heard testimony from leading doctors and from the U. S. Public Health Service linking smoking with lung cancer and heart disease. Other scientists and doctors, some of them subsidized by the tobacco industry, testified that they were not convinced of the casual relationship.

The concern of the committee was based on the fact that "deaths from lung cancer have risen at an alarming rate during the last 25 years." The report pointed out that 2,500 cases of lung cancer were reported in 1930, while some 29,000 cases were reported in 1956. While better diagnosis and the fact that people live longer may account for some of this, "many scientific investigators believe that this increase is too great to be attributable to these factors alone."

"Christ in You, The Hope of Glory"

is the theme of the 1958 NAE convention to be held in Chicago at the Hotel Sherman, April 14-18.

Well-known Christian leaders will highlight the meetings which will bring together outstanding evangelicals from all parts of the country.

Make your plans to attend NOW!

The report also pointed out that smokers are not as satisfied with filter cigarettes which reduce tar and nicotine. As a result filtered smokes often contain as much or more tar and nicotine as the unfiltered smoke which they originally used.

This caused the committee to raise the question time and again, "Why the filter?" But it got no answer. The cigarette industry, which was invited both formally and informally to testify, refused to answer. It was evident that the dilemma which the industry faced on this score left them without the answers.

As a result of the "deceptive advertising," filter-cigarette sales have risen 1.4 per cent of sales in 1952, to 40 per cent in 1957. Even more disturbing should be the fact that in 1957 cigarette consumption in the continental United States reached an all-time high of 409 billion cigarettes. Including cigarettes which were sent overseas, the output for the year was 442 billion cigarettes.

And filters are not the answer to the health hazard, if the information which the committee received means anything. Surely here is one place where the Christian has a responsibility to point the way to a dependency on God's love in Christ that will cause the artificial dependency on the "weed" to shrivel up and die.

Obscenity Bills

Anti-smut legislation has been getting some action from Capitol Hill. A bill to allow legal action against mailed pornography at the point where it is received has been reported favorably to the full Judiciary Committee of the House of Representatives. It is expected that a provision to stiffen penalties for habitual offenders will be added before it goes to the floor of the House.

Observers in Washington were optimistic about the chances of the bill passing the House in quick order. It was hoped that it would get attention in the Senate before the legislative log-jam at the end of the session.

Meanwhile, the Churchmen's Commission for Decent Publications, with headquarters in Washington, was advising concerned parents and other citizens to send any samples of direct-mail pornography to their senators and congressmen. They should ask what is being done to stop this abuse of the U. S. mails and at the same time suggest that perhaps the material could be forwarded to the Post Office or the Justice Department for appropriate action.

"A large percentage of this material is being mailed at one place, Los Angeles," the Churchmen's Commission noted. "The federal court there is notoriously lenient." One recent action in that jurisdiction did nothing more than precipitate a pick-it-up-quick advertisement on the part of the offending publisher.

"When the time has come in our country that persons who are deemed by our postal authorities to be violating the obscenity laws are permitted to boast of the fact and increase their income while court proceedings are pending against them, we have made law enforcement weak and ludicrous," the Commission said.

Evangelical Newsfront

RNS AND E/P REPORTS

UEA CORRESPONDENCE

United Action

Tasker to Head New N. Y. Welfare Agency

SYRACUSE, N. Y.—After several preliminary meetings with the NAE personnel, interested individuals in New York finalized a corporation to work as an Evangelical Welfare Agency in New York State and elected Mr. Clinton Tasker as their first chairman.

The group has been in prospect for some time and has been preparing legal matters so that the corporation will be properly recognized. The Directors voted to affiliate the new agency with the NAE and have requested NAE to accept funds in their behalf.

The new organization is a triumph for the tireless efforts of Mr. Tasker, who along with other evangelicals has seen the need for a Christian agency to foster children in Christian homes.

NAE Eastern Region Summer Conference

CANANDAIGUA, N. Y.—For two years the Eastern Region of NAE has sponsored a Christian Workers Conference at the LeTourneau Christian Camp here. In 1958 the NAE has announced that the summer conference will be enlarged and that the week of August 2-9 will be opened free of charge to pastors and wives or to two registered delegates from Eastern churches.

The free conference at LeTourneau is made possible by the joint sponsorship of the Gospel Light Press of Calif., Audio Bible Society of America, of Pa., and the LeTourneau Christian Camp.

Director for the conference is Rev. A. S. Taylor, of NAE. Mr. Taylor announces that speakers already lined up include Dr. Henrietta Mears, Miss Ethel Barrett, and Dr. Clyde Narramore.

Evangelicals Gather in Philadelphia Convention

WILLIAMSPORT, Pa.—The Second Annual Convention of the Eastern Region of NAE was held in Philadelphia, March 17-19. Encouraged by the success of the First Regional held in Williamsport, Pa., last year the Convention was enlarged to cover a three-day period running from Monday noon to Wednesday noon. Attendance and interest were most encouraging.

Outstanding speakers were Dr. Charles Seidenspinner, of Southeastern Bible Institute, Birmingham, Alabama; Maj. Gen. Charles I. Carpenter, Chief of Chaplains USAF; Dr. Geo. L. Ford, of NAE; Rev. Ralph Crees, of NSSA; and others. Practical workshop sessions will be included, and a large exhibitors' display.

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Rev. A. S. Taylor, regional director, has led in a great year of accomplishment in the Eastern Region.

NAE:WEF Overseas Secretary Makes Tour

CHICAGO.—At the midyear session of the NAE Commission for World Evangelical Fellowship, Rev. Frederick G. Ferris was appointed Overseas Secretary. His service commenced in December 1957 when he visited several of the offices of NAE to become familiar with their functions.

On December 27 he left for a tour of Europe and Asia where WEF related Fellowships and Alliances exist or are in process of organizing. These include England, Lebanon, India, Ceylon, Singapore, Vietnam, Thailand, Hong Kong, Taiwan, Okinawa, Japan, Korea and Hawaii. He wll arrive in the United States in time for the opening of the NAE Convention and the annual meeting of the Commission April 13-18. His duties after his return will be considered during that week.

Mr. Ferris is a graduate of Moody Bible Institute and Northern Baptist Seminary. He served several churches as pastor, the last one being the First Baptist Church of Muscatine, Iowa.

He was then called by the Baptist General Conference to make a survey of the opportunity for missionary work in the French Camerouns, where he spent several months. Later he became the Director of Mr. R. G. Le Tourneau's mission project in Liberia, a position in which he served two terms.

Mr. Ferris has a wife, who is very active in Christian service, a son in Wheaton College and two young daughters.

Rees Resigns Pastorate Returns to Evangelism

MINNEAPOLIS, Minn.—Dr. Paul S. Rees, internationally-known evangelical leader, has announced his resignation as pastor of First Covenant church where he has served for 20 years.

He told his congregation he plans to return "for a while at least" to the work of evangelism and Bible teaching, with particular interest in ministries overseas. He also hopes to have more time for writing.

Dr. Rees made his resignation effective June 8 and announced that he and Mrs. Rees plan to leave on a six-week trip to Europe the middle of June.

On his return from Europe, he will leave immediately for Japan, then proceed to Hong Kong, Indonesia, Burma, India and the new republic of Ghana in Africa.

Dr. Rees was one of the founders and a two-term president of the National Association of Evangelicals. He is a vice president of the World Evangelical Fellowship.

He was an associate evangelist with Billy Graham in Mr. Graham's campaigns in London, England; Glasgow, Scotland, and New York, with a special mission to ministers in each place.

Under Dr. Rees' leadership, First Covenant has earned a national reputation for its missionary giving. It is the largest congregation in its denomination.

Inter-church

Rhee "Talks Turkey" To Council Official

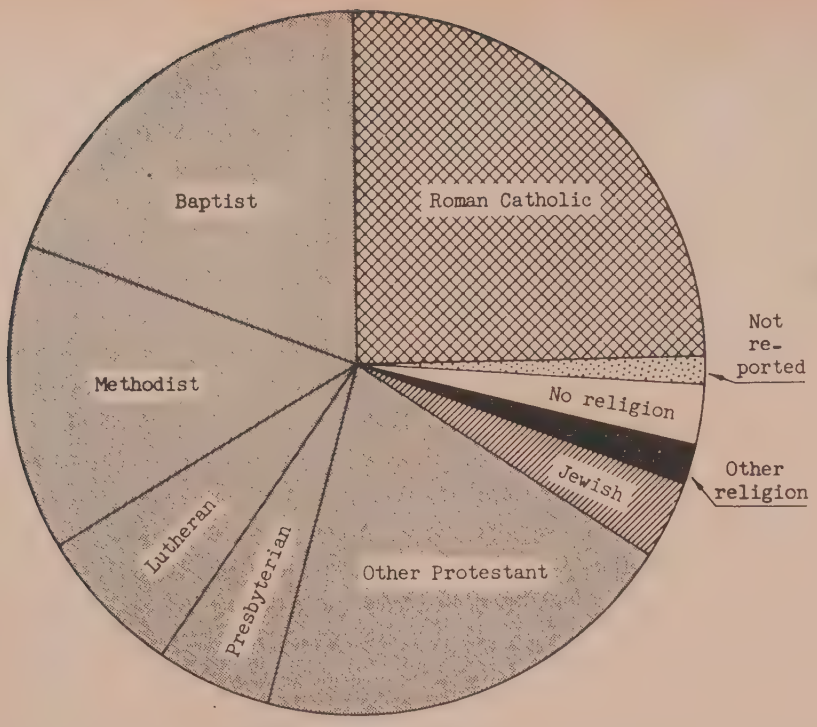
SEOUL, Korea—President Syngman Rhee of South Korea warned here that unless Americans wake up to the global threat of Communism, the Communists will achieve their goal of "destroying the United States."

He sounded the warning at an interview with Dr. R. Norris Wilson, executive director of Church World Service, who was in Korea on a round-the-world visit to CWS centers in 20 countries. CWS is the welfare agency of the National Council of Churches in the United States.

The President urged Dr. Wilson to take back a "strong, simple message to 100 million Americans who belong to Christian churches — 'Wake up, wake up to the continuing Communist conspiracy.'"

More summit talks are "useless," the Korean Chief of State said, because nobody can place any faith in what the Communists assert they will do in the interests of peace.

"We Koreans," he said, "have met face to face with the Communists, and we are continuing to face up to them. After the Hungarian revolt, Europe has plainly become aware of the real meaning of Communist tyranny. But America is far away from these experiences, and she has much to learn about them."



96 PER CENT SPECIFY RELIGIOUS FAITH

This chart shows the proportion of Protestants, Roman Catholics and Jews in the USA, as a result of a survey conducted by the Census Bureau. (*Action*, March 1). The statistics are based on a sample survey made in March 1957 by the bureau among 35,000 households in 330 areas across the country. If the results of the survey are projected to the country's population as a whole, they show that 79,000,000 above the age of 14 are Protestants; 30,700,000 are Catholics; 3,900,000, Jews; and 1,500,000 are members of some religious group. There would be some 3,200,000 with no religion. Among the Protestants, 23,600,000 belong to various Baptist groups; 16,700,000 are Methodists; 8,400,000, Lutherans; and 6,700,000 Presbyterians. Some 23,700,000 others belong to smaller Protestant bodies.

President Rhee asked Dr. Wilson to express his gratitude and that of all the Korean people for the aid which Christian groups in the United States are giving his country.

WCC Leaders to Meet Red Church Officials

LONDON—An initial step toward the establishment of relations between the World Council of Churches and the Russian Orthodox Church was taken by the World Council's Executive Committee at its semi-annual meeting here.

The committee agreed to accept a suggestion by Metropolitan Nikolai of Krutitsky and Kolomna for a meeting in August between officials of the World Council and representatives of the Moscow Patriarchate. Metropolitan Nikolai is the second ranking leader of the Russian Church and its foreign affairs secretary.

No arrangements were announced as to where the meeting would take place.

Dr. Franklin Clark Fry of New York, chairman of the Executive Committee, said "it is assumed that the meeting will be of the nature of a first exploratory consultation to exchange information and get acquainted."

"In the spirit of the ecumenical movement," he explained, "we have looked forward for two years to this new opportunity to discover ways in which fellowship in Christ may be shared by those who profess Him, albeit in the midst of drastically differing historical situations.

"We do not expect rapid progress. Conversations will be cumbersome because they will have to be conducted entirely through interpreters. Moreover, the Russian Orthodox Church has not previously had association with the ecumenical movement."

Dr. Fry said that formal negotiations for the establishment of relations between the World Council and the Russian Church will take time.

A "study of religious liberty" (Roman Catholic persecution) authorized by the Central Committee of the World Council at its meeting at Yale Divinity School last summer, was assured that it would be "world-wide" and not restricted to "certain crisis areas." It is to be a comprehensive analysis of the problem of religious liberty around the world.

In other actions at the meeting, the committee:

Heard its general secretary, W. A. Visser 't Hooft, characterize relations with the churches in Eastern Germany as "the most difficult problem of the last few months." He cited recent refusals of the East German government to grant visas to churchmen to attend conferences in other countries.

Recommended to its Central Committee that the Third Assembly of the World Council of Churches scheduled for Ceylon at Christmas time, 1960, be delayed for one year in order that churches and national Christian councils have more time to consider details of the World Council of Churches-International Missionary Council merger.

Called on member churches to urge the governments of their countries to make immediate and generous response to the outstanding financial needs of the United Nations' Relief and Works Agency, "tragically undersubscribed" by $15,200.00.

Discussed plans for a new $750,000 headquarters building in Geneva, Switzerland.

NCC Fails to Stand For Total Abstinence

NEW YORK—The National Council of Churches called on its 144,000 member churches to attack the "menace" of alcoholism on all fronts through pastoral care, education and more clinics. The plea was issued in a statement adopted by the council's 250-member policy-making General Board at its meeting here.

The NCC noticeably avoided taking a bold stand for total abstinence or against the use of intoxicating liquor for beverage purposes.

It said that the use of alcoholic beverages "is a serious threat to the health, happiness and welfare of many people and the stability of families and communities."

Once drinking has passed a certain point, the statement warned, "it becomes alcoholism, an affliction which cannot be met effectively by the unaided efforts of the victims."

The declaration was the first on alcoholic problems ever issued by the Council, which comprises 34 Protestant and Eastern Orthodox communions with some 38,000,000 members. It was prepared after a two-year study by a joint committee of 15 churchmen, counselors, educators and social and public health workers.

"Alcoholics are persons in need of diagnosis, understanding, guidance and treatment," the statement declared. "They are especially in need of pastoral care and the divine love which the church can bring them."

Asserting that while there need be no "condoning" of a heavy drinker, it said, "neither should a church permit its antagonism to alcohol to prevent its offering an effective ministry to alcoholics and their families."

"Ministers and churches should not be content merely to direct alcoholics to treatment centers," the pronouncement emphasized.

"We recognize the complex origins of alcoholism and excessive drinking in social pressures, emotional instability, bodily functioning and the nature of alcohol itself," it continued.

"We assert our conviction that the ethical aspects of the use of alcoholic beverages should be of deep concern to the churches and the community as they seek to help the victims of drinking."

This position is essentially of the Yale School of Alcoholism and the liquor industry.

Study Undertaken of Clergymen's Anxieties

WINSTON-SALEM, N. C.—(RNS)—Anxieties of ministers, associated with their pastoral calling and which may lead to physical ailments, are under study by the Pastoral Care Department of the Baptist Hospital and Bowman Gray School of Medicine here.

In the preliminary report on the 113 ministers, who were predominantly

Baptist but included ministers from five other Protestant denominations, the researchers reported that the age span was from 20 through 80 years, and the greatest number were admitted to the hospital between the ages of 30 and 34. The number of admittances decreased steadily in each succeeding five-year period until the age 60-64 when there was a slight increase.

Most common illnesses, it was found, were those involving emotional disorders, 26 cases, or 18 per cent, coming under this classification.

The report noted there was specific information bearing on the vocational-illness reationship in 22 cases. Main vocational factors "operating in the illnesses of the patients" were listed as: 1. Problems relating to overwork, 13 cases. 2. Problems relating to minister's concept of evangelism, five cases. 3. Problems relating to the minister's uncertainty of his vocation, four cases.

Denominations

Assemblies Laymen In Central America

SPRINGFIELD, Mo.—Approximately thirty-two Assemblies of God business and professional men and women spent March 1-10 in Central America on a goodwill tour. The group made the trip in eight privately owned planes.

Heading the group and piloting a Beechcraft Bonanza was Rev. Bert Webb, assistant general superintendent of the Assemblies of God. While in Central America the group saw the denomination's missionary work and held audiences with presidents of various countries.

Participants were officially appointed "goodwill ambassadors" by the U.S. Government, the State of Missouri, and the City of Springfield, Mo. They spent ten days in three Central American countries.

Free Church Achieves Diamond Jubilee Goals

MINNEAPOLIS, Minn.—The Evangelical Free Church of America has moved into the third and final year of its three-year diamond jubilee anniversary with every indication of exceeding each of its goals by the 75th convention in June, 1959, in Denver, Colorado.

The 1958 emphasis is on Extension, according to Dr. A. T. Olson, president of the denomination. The 1956 stress was on Christian education, followed in 1957 by evangelism.

The extension outreach has 13 major goals, including a new mission field, new Bible Institutes in Venezuela and Congo, an expanded literature program overseas, one new home missions district, an increase of Shareholder churches (new congregations) from three to six yearly, 75 new churches and 7500 new members.

"We have been encouraged greatly," Dr. Olson declared, "in the response during the first two years of our three year Jubilee Program. The Evangelical Free Church, which ranked third in per capita giving in 1957, is gearing itself for its greatest soul-winning and stewardship effort in its 75 years. Christ has the answer for people in this uncertain and nervous age. We plan to tell them of Him."

A financial goal of $800,000 is set up for the Jubilee Fund. This includes erection of a new dormitory at Trinity Seminary and Bible College in Chicago. A plan whereby 50 per cent of that contributed remains with the local church for its program of progress has stepped up interest in the overall plans, Dr. Olson said.

The 1958 conference of the Evangelical Free Church will be at Winona Lake, Indiana, from June 16-22.

Southern Baptist Meet Scheduled at Houston

HOUSTON—(BP)—The "order of business' for the 1958 session of the Southern Baptist Convention here provides for four major addresses, board reports and a special program on the "present world crisis."

The schedule of the Convention includes sessions starting on Tuesday night, May 20, and closing Friday night, May 23. There will be sessions each of the three afternoons of the Convention.

The program was released by Walter L. Moore, pastor of First Baptist Church, Meridian, Miss., who is chairman of the Committee on Order of Business. The order of business is subject to adoption by the Convention at its first session on Tuesday night here.

The major addresses will be the annual President's Address, Convention Sermon, and speeches by Dr. Ralph A. Herring and Former Convention President R. G. Lee. Herring is pastor of First Baptist Church, Winston-Salem, N. C., and Lee of Bellevue Baptist Church, Memphis. Herring speaks at the Friday morning session and Lee at the Friday afternoon session.

President Brooks Hays, Arkansas Congressman, will make his address on Tuesday night. The Tuesday session is considered a joint session of the Southern Baptist Convention and its auxiliary, the Women's Missionary Union.

Robert E. Naylor, pastor of Travis Ave. Baptist Church, Fort Worth, is Convention preacher. He delivers the annual Convention Sermon on Wednesday morning.

Much of the program will be given to reports of denominational boards. A special program "on the present world crisis" comes at the closing session of the Convention on Friday night.

Baptist Jubilee Advance Adopts Unity Statement

CHICAGO—(RNS)—Representatives of seven major Baptist bodies in the USA and Canada declared here that the cooperative efforts of their denominations in the 1959-64 Baptist Jubilee Advance Program "will do much to strengthen our unity and our witness, resolve our differences and clear away any misunderstandings."

The declaration was made in a statement approved at a meeting of the Baptist Jubilee Advance Committee, which met to further plans for the Advance—a six-year mass evangelism effort.

It said that committee members "are of one mind in the conviction that all North American Baptists need a deepening of devotion to Jesus Christ, a quickening of evangelistic zeal, a worthier level of stewardship and a more vital and fruitful life."

"To advance together in these areas of humbling challenge is our earnest hope," it continued. "To establish many needed Baptist churches in all parts of this continent with its growing population and its multitudes of people outside the fold of Christ is the responsibility of all bodies united for fellowship in action within the Baptist Jubilee Advance."

The statement added that Baptists should march forward together "toward a nobler destiny," not as "competitors, but as compatriots, not in fear of one another, but with deeper faith in one another, not with jealousy, but with shared joy."

The Advance will officially open with watchnight prayer services on New Year's Eve in Baptist churches all over the country and Canada. As a forerunner, a nationwide Day of Prayer will be observed Sunday, June 1, by the 75,000 cooperating Baptist churches.

Unitarians Should Sever Ties With Christianity

WASHINGTON, D.C.—(RNS)—Rev. Ralph W. Stutzman, acting minister of All Souls Unitarian church here, said in a sermon that he no longer considers himself a Christian and that he believes the time has come for Unitarians to sever their connection with Christianity.

Mr. Stutzman, who was ordained in the Evangelical United Brethren Church, has been acting pastor of the Washington church, one of the largest and most influential in the Unitarian denomination, since the death of its pastor, Dr. A. Powell Davies, last year.

"One of the frontiers now confronting Unitarianism and causing much anxiety within our circles lies in the question: 'Are Unitarians Christian?'" Mr. Stutzman said.

"This, of course, is a question that those outside the Unitarian Church have asked for years and years," the clergyman said. "For a long time it seems we didn't care much what others were saying about us. As long as we considered ourselves a liberal part of the Christian church, that was all that mattered."

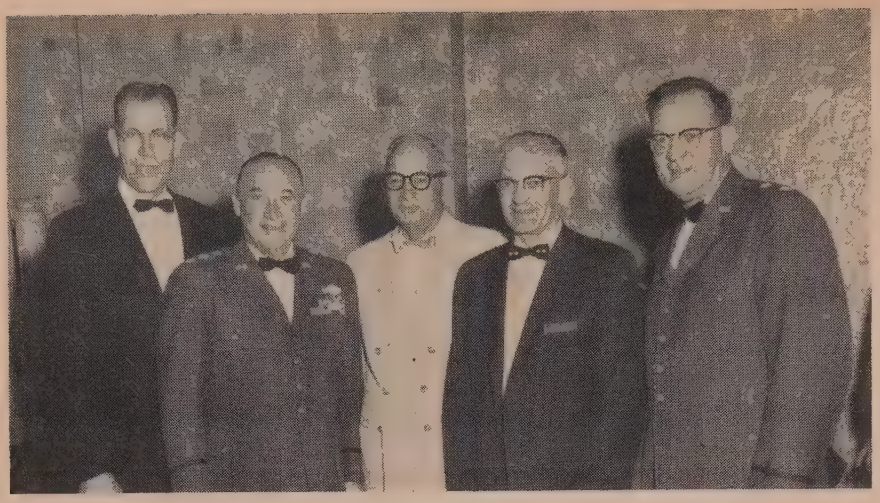
The young clergyman told his congregation that he personally does not believe in the divinity of Jesus and that he no longer can say, as have so many Unitarian ministers, that he is a "Christian in the sense of emulating the ideals and the life of Jesus."

"It is true that we Unitarians have come out of a Christian tradition, a Christian heritage," Mr. Stutzman said, "but now I think it is time for us to face the fact that we have come out."

Southern Baptists Report Record Gains in Members

NASHVILLE, Tenn. — Membership in the Southern Baptist Convention increased to a record total of 8,966,255 last year, a gain of more than 257,000 over 1956, a denominational official reported here.

J. P. Edmunds, secretary of the Survey, Statistics and Information Department of the Convention's Sunday School Board, also said Southern Baptists contributed $397,550,347 in 1957 —an all-time high. This represented



EVANGELICALS AT AIR FORCE CHAPLAINS' CONFERENCE

The annual conference of Staff Chaplains of the U. S. Air Force was held recently in Washington, D. C. Among the guests attending the closing dinner of the three-day conference were (left to right) Dr. Clyde Taylor, Secretary of Public Affairs, National Association of Evangelicals; Lieutenant General Emmet O'Donnell, Jr., Deputy Chief of Staff, Personnel Headquarters United States Air Force; Dr. W. H. Turner, Director, Pentecostal Holiness Church; Mr. Ernest Keasling, Director, Servicemen's Department of the Free Methodist Church; and Chaplain (Major General) Charles I. Carpenter, Chief of Air Force Chaplains.

an increase of more than $25,000,000 over the previous year. Average per capita giving was $44.34; it was $42.73 in 1956.

Included in the financial total, he said, were contributions of $70,015,299 to missions, or a per capita giving to this cause of $7.81.

Southern Baptist churches, he said, increased to 31,297—a new high—for a net gain of 463 over the previous year.

Other statistics for 1957 reported by Mr. Edmunds included: 389,716 baptisms, 6,972,350 Sunday school enrollment, 2,777,104 vacation Bible school pupils, and 2,414,584 Training Union enrollment.

He said Southern Baptist total property value is now a record $1,662,512,890—a gain of $171,127,554 during the year.

Mr. Edmunds said Southern Baptists have three goals for 1958: 9,000,000 members, 7,000,000 in Sunday schools, and $400,000,000 in total gifts.

He also said the Convention will seek to establish 30,000 new churches and missions by 1964. That year will mark the 150th anniversary of organized Baptist work on a national scale in North America.

reform

ELC Scores Glamorized Liquor Ads in America

MINNEAPOLIS, Minn. —(RNS)— Publicity and "glamorizing advertising" which urge increased use of alcoholic beverages have been condemned by the church council of the Evangelical Lutheran Church.

The council of the million-member denomination said "it has become apparent that publicity and advertising glamorizing the use of alcoholic beverages, without any counter-attention drawn to its obvious dangers, is more likely to increase than to subside."

Because of "the intense and varied social pressures of our age," the resolution said, such dangers "are possibly more acute than at any other period in our history."

Alcoholic addiction, drunkenness, broken homes, moral laxity, physical and mental deterioration and an increase in automobile accidents were listed among "problems" encouraged by alcoholic beverage advertising and publicity.

The statement singled out "our highly impressionable young people" as most in danger because of alcoholic beverage promotion.

For them, the council warned, "there is almost no escape from exposure to attractive examples of the social acceptance of the use of alcoholic beverages."

The resolution called on Christians to "recognize their responsibility" to "help restrain the tide of drunkenness and alcoholic addiction, and to offer personal Christian counsel and example, preferably by total abstinence.

sunday school

Councils Warn Churches Against NSSA Convention

DES MOINES, Ia.—The executive committee of the Des Moines Area Council of Churches Monday approved a recommendation not to "actively support" the convention of the National Sunday School Association here October 8, 9 and 10.

The 90 churches of more than a dozen denominations which make up the Council may do as they wish about co-operating in the convention.

An estimated 4,000 to 4,500 delegates are expected for the NSSA convention which will be in Veterans Memorial Auditorium. Preliminary planning has started for the event.

Recommendations on the stand the area Council and its member churches should take were presented at the council's annual meeting at First Methodist Church recently. About 300 persons, representing 63 of the member churches, attended.

The Council's executive committee, composed of five officers, two members-at-large and two trustees, had sought advice on the convention question from the Christian Education Department of the National Council of Churches.

The advice came in the form of the two recommendations which the executive committee approved and passed along to the area Council.

The Christian Education department advised that the National Sunday School Association is "not in accord with the policies and programs of the National Council of Churches with which the denominations of our churches are affiliated.

"Therefore, we recommend that the support of the convention be a matter for each church and local congregation to decide. We do not recommend that the Des Moines Area Council of Churches (affiliated with the National Council) support the convention of the National Sunday School Association" (affiliated with the National Association of Evangelicals).

youth

Christian Endeavor World's Convention

COLUMBUS, Ohio—Plans are being finalized for the 13th World's Christian Endeavor Convention, according to Dr. Daniel A. Poling of New York City, president of the World's Christian Endeavor Union.

The convention is scheduled for July 23-27 in Frankfurt, Germany, with sessions being held in the spacious Festival Hall. Twelve to fifteen thousand delegates are expected at this gathering, which will bring together Endeavorers from around the globe.

Theme for the convention is "Christ, the Light of the World." Rev. Arno Pagel, president of the German Christian Endeavor Union, is heading the program committee. Major participants will include leading Christian Endeavor personalities from around the world and outstanding Christian leaders.

Those from North America who will take part in the program include Dr. Daniel A. Poling, president of the World's Union; Harold E. Westerhoff of Columbus, Ohio, general secretary of the World's Union; and the following International Society officers: Dr. Earle W. Gates of Derby, New York, president; Timothy J. Kribs of Eugene, Oregon, associate president; Dr. Clyde W. Meadows of Chambersburg, Pennsylvania, vice-president; Robert C. Ross of Columbus, Ohio, educational secretary; Phyllis I. Rike of Columbus, Ohio, assistant secretary; and Rev. J. Wesley Siebert of Elmira, Ontario, a past president of the Canadian Christian Endeavor Union.

The World's Christian Endeavor Union includes approximately 3,000,000 members in 80 denominations in over 50 countries or island groups. The last convention was held in Washington, D. C. in 1954, with area conferences in Japan and Norway in 1956. The International Society of Christian Endeavor includes the United States, Canada, and Mexico. Headquarters for both the World's Union and the International Society are located at 121 East Broad Street, Columbus, Ohio.

public affairs

Protestants Win and Lose in Lincoln Square

NEW YORK—St. Matthew's Roman Catholic parish church, parochial school, convent and rectory have been eliminated from the resale plans for Lincoln Square, New York, but Fordham University, a Jesuit institution, wins in the long battle to defeat a $3,500,000 sectarian "give-away" in a New York City "slum clearance" program.

It is unofficially rumored that St. Matthew's agreed to drop its application if Fordham's application could be assured of acceptance. The evidence against St. Matthew's, as adduced by Rev. C. Stanley Lowell of POAU at a City Hall hearing of the Planning Commission, had been particularly damaging. Lowell had cited the churches of other denominations that had been physically eliminated from the area in order to provide the greatly enhanced situation for St. Matthew's. "If this is not favoring one church over another, what is it?" he asked.

The city of New York acquired the site for the proposed $205,000,000 Lincoln Square project early in March and immediately after resold two blocks to Fordham University for a collegiate center.

The Roman Catholic school was one of four sponsors to buy land at marked-down prices in the 13-block area north and west of Columbus Circle about two hours after the property was condemned by the city.

Fordham paid $2,241,610 for the land, or about $7 a square foot, which the city bought at $16 a square foot.

Transfer of the property took place even though the legality of the entire project has not been settled by the courts.

Another case against the project brought in a federal court on the same Church-State grounds has been postponed by the U. S. District Court pending a decision by the Court of Appeals.

The state's highest court is hearing an appeal from a ruling of the Appellate Division upholding a Supreme Court decision which dismissed a taxpapers' suit against the city. Last December, the Supreme Court rejected the contention that resale of property to Fordham at marked-down prices would violate the constitutional guarantee of Church-State separation.

Suggests Move Against Clerical Slander in USA

WASHINGTON, D. C.—The conviction of a Roman Catholic bishop in Italy for defamation of character in branding as "public sinners" a couple wed outside of the church (see "Worldwide") was called by Protestants and Other Americans United for Separation of Church and State "one of the most significant victories for religious tolerance in our time."

Dr. Glenn L. Archer, POAU executive director, said that "surely there should be as much freedom from clerical slander in the USA as in Italy."

He said POAU would support any "bona fide Catholic or ex-Catholic plaintiffs" who wish to sue an American bishop or priest for "libels or slanders against their moral status" arising out of their civil marriages.

Dr. Archer said he had "abundant evidence in correspondence files that Roman Catholic leaders are frequently charging reputable married Catholics in America with illegal or immoral conduct simply because they have chosen to be married in good faith by public officials or non-Catholic clergymen."

While American law recognizes the validity of Catholic marriages performed by Catholic clergymen in accord with canon law, he said, the Catholic Church "has refused to extend reciprocal recognition to American marriage laws."

Augusta Taxpayers Oppose RC Bus Use

AUGUSTA, Me.—The Augusta Taxpayers Association is seeking to enjoin the city from spending a token $250 appropriated by the City Council last June for transportation of parochial school pupils.

Defendants in the suit are Mayor H. Lloyd Carey, City Treasurer Leo F. Dunn, Sr., and the city of Augusta.

In its brief, the association contended that the appropriation is "illegal under the Augusta charter" and "in violation of the laws of Maine."

Defense attorneys said the ordinance appropriating the $250 was "a legitimate exercise of the police power by the city of Augusta in that it is concerned with the health and safety of children who traverse the streets almost daily and in all kinds of weather." They also denied the appropriation was contrary to the state and USA constitutions.

Bus transportation for parochial school children was approved last November by Augusta voters in an advisory referendum. Many Protestants voted in favor of the proposal in order that legal proceedings could be instituted in the courts. *Action* magazine carried several news stories in the early days of the controversy.

Religious Leaders Honored By Freedoms Foundation

VALLEY FORGE, Pa.—Two Protestant clergymen were among twelve winners of top awards of $1,000 in cash and encased George Washington honor medals presented here by the Freedoms Foundation, Inc.

They were Dr. Frederick M. Meek, pastor of Old South Congregational church, Boston, for the best sermon entitled "Seekers After Freedom"; and Dr. L. Nelson Bell of the *Southern Presbyterian Journal,* Montreat, N. C., for the best editorial on freedom or patriotism.

More than 1,000 awards in 18 categories for "outstanding contributions to freedom" during 1957 were announced at the ninth annual ceremony sponsored by the foundation. The total awards were valued at $100,000.

The foundation's top honor—the George Washington Award—was given to former President Herbert Hoover for "patriotic leadership through example and by devotion, as a child of God, to noble ideals." He received $5,000 and a Washington medal.

Other winners of Washington medals included: Dr. James DeForest Murch, of Cincinnati, Ohio for his article,

LATE NEWS AT PRESS TIME

● WILLIAM C. TAPPER, director of the Baptist General Conference of America, died suddenly March 20. Dr. Tapper had just finished his annual report to the Board of Directors when he was taken. He was also a member of the Board of Administration of the National Association of Evangelicals.

● ROGILIO ARCHILLA, Spanish interpreter for Billy Graham in his Caribbean Crusade, will broadcast Spanish translations of Dr. Graham's "Hour of Decision" to a potential audience of 150,000,000 in Latin America, Spain and The Philippines. Dr. Graham is planning a week's crusade in New York City especially for its Spanish-speaking population in September.

● CALVARY BAPTIST Church, New York City, observed the thirty-fifth anniversary of its radio ministry on March 2. On March 4, 1932 it began broadcasting on Station WQAO with Dr. John Roach Straton at the microphone. The program is reputed to be the world's oldest continuous religious broadcast.

● FOUR MILLION children of all faiths are released from public schools in the United States once a week to attend week-day religious education classes, according to Mrs. Alice L. Goddard, national director.

● LIQUOR ADVERTISING on television costs the liquor industry $38,483,000 a year, according to the Methodist Board of Temperance. The Board estimates that $400,000,000 a year is spent in all advertising media to encourage Americans to buy beer, wine, ale, whiskey and other intoxicating drinks.

● THE BOYER BROTHERS, of York, Pa., will hold an evangelistic crusade in the Sports Palace in Paris, France beginning April 26. The meetings are being sponsored by Youth for Christ in France. The Sports Palace seats 15,000 and has standing room for another 5,000.

● CHARLES E. FULLER of the Old-Fashioned Revival Hour was the featured speaker at the Annual Banquet of the Southwest Region of the National Association of Evangelicals, March 25. The Bethel Temple, Rev. Arne Vick, pastor, was host to the annual meeting of the Regional Board.

● HYMAN J. APPELMAN addressed the 29th Annual Meeting of the New England Fellowship of Evangelicals on March 17 at Tremont Temple, Boston. Over 2,000 delegates were expected. The Appelman Evangelistic Crusade, sponsored by NEFE, will extend from March 31 to July 5 and will cover the leading cities of New England.

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"How High Should the Wall of Separation Be Built?" in *Christian Herald*; the National Council of Churches, for its film on race relations, "Broken Mask"; the Methodist monthly magazine, *Together*, for its "America the Beautiful" color print contest: The Lutheran Church—Missouri Synod, for a program in its "This Is the Life" TV series; the Rev. Edward W. Greenfield of First Presbyterian church, Princeton, Ind., for a magazine article, "Anatomy of a Wildcat"; and the Rev. Earl F. Douglass of Princeton, N. J., a retired Presbyterian minister, for an editorial "Freedom to Criticize."

Religious, Welfare Heads Meet on Problems of Aged

WASHINGTON, D. C. — (RNS) — Representatives of nursing homes conducted under religious auspices, Protestant, Roman Catholic, and Jewish, joined state and Federal welfare officials in a four-day conference here on problems faced by homes for the aged.

It was the first such national conference ever conducted and was sponsored by the U. S. Department of Health, Education, and Welfare.

The delegates at conclusion of the conference adopted a resolution urging Federal legislation to encourage both public and private financing for construction of new nursing homes and renovation of present institutions for care of the aged.

The conference declared that "need for such legislation is so urgent as to require prompt consideration by the executive and legislative branches of the Federal government."

It also urged that the U. S. Public Health Service develop model laws and regulations for adoption by the states. Present supervision of nursing homes was termed inadequate.

It was pointed out that there are 25,000 nursing homes in the USA caring for 450,000 elderly persons, 91 per cent of which are operated as private businesses. The average age of nursing home patients is 80 and two-thirds are women. Half cannot walk unaided. The average cost for care was reported as $150.00 a month.

Ban Atheistic Teachers In Dade County Schools

MIAMI, Fla.—(RNS)—The right of the University of Miami and the Dade County School Board to deny a 37-year-old self-professed atheist the opportunity to intern for a teaching position in the county's school system was upheld here by the Third District Court of Appeals.

The appellate court's decision declared that the university had a duty to safeguard its young, impressionable

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minds from new teachers "having attitudes or fanatical ideas such . . . as atheism."

Thomas C. Robinson of Miami had appealed to the high court after the university was granted a summary decree and the case against the school board was dismissed in March of last year by Circuit Judge Grady L. Crawford.

Said the court decree: "It seems obvious, that the university should consider itself under a duty and obligation not to graduate, and release with the stamp of its academic approval, a new teacher having attitudes or fanatical ideas, such as with reference to atheism, which if imposed on impressionable minds . . . . with whom he must come in contact would be calculated to their detriment and injury."

Joseph Lewis, president of the Freethinkers of America, says his organization will appeal the ruling. Louis Glick of Miami, an attorney, will file an appeal in the Florida Supreme Court as soon as possible, Mr. Lewis said.

Congressional Probe Loyola's TV License?

WASHINGTON, D. C. — (RNS) — Congressional investigation of the granting of a license to a Catholic university to operate a television station was urged here.

Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, asked that Rep. Oren Harris (D.-Ark.) probe what Dr. Archer called "religious favoritism" by the Federal Communications Commission in licensing a New Orleans station operated by Loyola University there.

Rep. Harris is chairman of a House subcommittee currently investigating the FCC.

Dr. Archer said the license violated Section 310 of the Federal Communications Act, which prohibits granting of a license to operate a television or radio station to "any representative of an alien" or to any corporation directly or indirectly controlled by aliens.

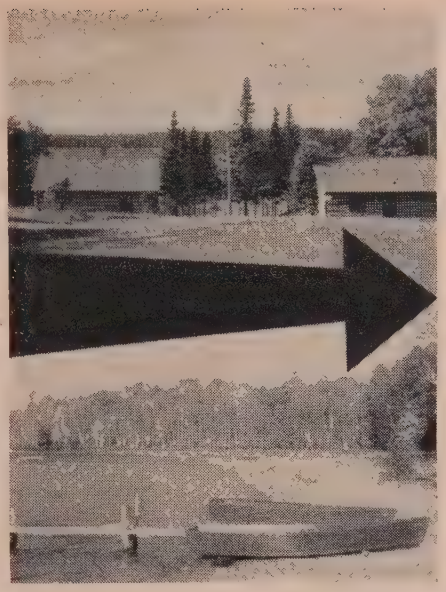
He charged that Loyola University, operated by the Jesuits, was subject to "both direct and indirect control from abroad." All members of the station's trustees are members of the Jesuit order and subject to removal by a superior who is a citizen of Belgium, he said.

The Jesuit station, Dr. Archer said, is tax exempt, but sells advertising and competes with other commercial stations in the area. He added that the FCC set a precedent when it denied an application in the 1920's to Independence, Mo., Mormons for a radio station license on the grounds that a member of the Church's council was a Canadian.

ASSEMBLIES

Mid-Winter Camp Meet Plans Repeat for 1959

INDIANAPOLIS—Plans for another Mid-Winter Indoor Camp Meeting in January 1959 were formulated at the Eighth Annual Meeting held here recently, according to announcement by Dr. Paul F. Elliott, chairman. About 40,000 people were present during the



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Among these sufferers is Christopher Harkiolakis on the island of Crete, whom we visited at the sanitarium. There were innumerable patches on his trousers, and his toes were sticking out of his shoes. He did not speak to us, however, of his physical misery and want, but of the way the Lord is using him among his fellow patients. An aged patient, overhearing our conversation, took a New Testament out of his shirt pocket and showed it to us, indicating that he was almost at the end. It was the first time he had had the opportunity of reading the New Testament in Modern Greek and he was simply thrilled. Brother Christopher then affirmed that that was the experience of many of the patients to whom he had given the Word of God and testified for Christ.

His family lives in a tiny village, the poverty of which is indescribable. His wife and two children, a boy and a girl, are as thin as rails. Their mother does not want to part with them and send them to our Orphanage, and who can blame her? What mother wants to part with her children? But wouldn't it be wonderful if our readers could take on their support? There are so many in similar plight in Greece. We shall be glad to assign one to you. Home care costs only $15 a month. And for only $10 you can supply Brother Christopher with 40 New Testaments for distribution in the sanitarium. What will your share be in helping the physically and spiritually needy in Greece? Send your gifts to the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. U, P. O. Box 423, New York 36, N. Y. (In Canada: 90 Duplex Ave., Toronto 7, Ont.)

meetings. On the closing night delegations came from Michigan, Ohio, Kentucky, Illinois, Missouri and Indiana. More than 2,000 young people participated in a service especially arranged for them.

Speakers at the 1958 Mid-Year Meeting included Dr. D. I. Vanderpool, general superintendent of the Church of the Nazarene; Dr. James F. Gregory, editor of the *Free Methodist;* Dr. T. M. Anderson of Wilmore, Ky.; Dr. J. P. Trueblood, general evangelist of the Wesleyan Methodist Church, and Dr. Paul S. Rees of First Covenant Church, Minneapolis.

Education

Christian Ministers Hold New Psychiatry Confab

WHEATON, Ill.—Wheaton college will again host pastors and Christian workers at the ninth annual Theological conference scheduled for April 28. Dr. Kenneth S. Kantzer, chairman of Biblical Education and Apologetics at the college, will preside at the conference which is sponsored by the Graduate School of Theology. Theme for the meetings will be, "The Christian Ministry and Modern Psychiatry."

Several noted physicians and psychiatrists, as well as pastors will be on the speakers agenda including Dr. Frank M. Lorimer, Elmhurst physician, and Chaplain Claude Rousch of Manteno State hospital.

Realizing the need for objective and intelligent investigations of both professions represented, Dr. Kantzer's committee has selected such topics as: "How to Define Between Spiritual and Medical Problems;" "How Modern Methods Can Be Used by Pastors in Counseling," and "Alleged Conflicts Between Modern Psychology and Psychiatry and the Christian Faith."

Noted Speakers at Bryan University

DAYTON, Tenn.—Founders' Day at Bryan University was celebrated March 15-16 with special events.

The highlight of the weekend was a special Founders' Day convocation on Sunday, March 16, at which former Tennessee governor Prentice Cooper spoke. Following the convocation, two memorial plates honoring the incorporators of the institution and the founders of the college were unveiled in appropriate ceremonies.

At the annual Bryan Birthday Banquet the night before, celebrated in honor of the birthday anniversary of William Jennings Bryan, American statesman for whom the college was named, guests included the daughter and son of Bryan's first president, Dr. George E. Guille; the son of the second president, Malcolm Lockhart; and President Emeritus Judson A. Rudd, still a member of the faculty.

Speakers at the commencement exercises ending Bryan's twenty-eighth academic year will be Dr. H. Park Tucker of Atlanta, Georgia, author of *Prison Is My Parish* and General William K. Harrison of Chicago. Dr. Tucker will give the baccalaureate sermon on Sunday, June 1, with General Harrison giving the commencement address on June 3.

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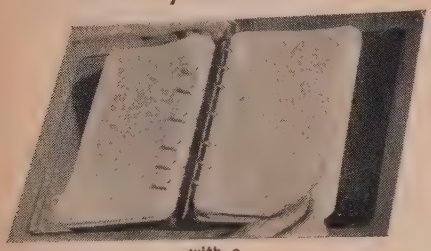

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New Pilgrim Holiness Liberal Arts College

OWOSSO, Mich.—Owosso Bible College is now the Owosso College of the Pilgrim Holiness Church denomination. On February 18 the property of the old college was officially turned over to the liberal arts college board.

Since its opening in 1900 Owosso Bible College has offered only majors in religion. Now the school will offer liberal arts majors. It is now under the jurisdiction of the Pilgrim Holiness Church as a denomination rather than being under the direction of just one area of the church.

Dr. P. F. Elliott of Indianapolis, general secretary of Sunday Schools and Youth of PHC, is chairman of the new board, and Mr. Burdette Shattuck of Owosso is secretary. Dr. Otho Jennings has been selected as the President of the new college, and Dr. Floyd F. McCullum, as Dean.

Owosso College becomes the first and only liberal arts college of the Pilgrim Holiness Church owned and supported by the entire denomination.

NACS in Two-state Fight for Freedom

CHICAGO—Evangelicals are concerned over the situation in Ohio and Pennsylvania with regard to the constitutional freedoms of Christian Day Schools.

In Ohio a revamping of the entire educational system has taken place, ostensibly with the plan of improving the educational system. What has resulted is actually a socialistic program of education. The issue is: "Has the state the right to include the Christian schools under the standards that it imposes upon its tax-supported schools?"

In Pennsylvania the issue is somewhat different. To illustrate: A new law compels The Evangelical Christian School in Harrisburg, Pa., to comply with all manner of rules and regulations laid down by a secular "State Board of Private Academic Schools," but the neighboring Roman Catholic schools of that city may continue to enjoy the religious freedom guaranteed them by the Constitution of our country.

The National Association of Christian Schools is airing a two-fold grievance on the situation: "1. What right under the Constitution has a secular state to limit us in the free exercise of our liberty to perpetuate our religion? 2. What right has the State to impose all manner of embarrassing restrictions upon the Christian schools that operate under a school board representing different *Evangelical* faiths, while Christian schools that operate under school boards which represent certain *religious denominations,* are exempt from these progress-hindering restrictions?"

WORLD-WIDE

United Church Concerned Over Temperance Policy

TORONTO, Canada—(RNS)—Full-scale review of the policy of the United Church of Canada regarding temperance was forecast at the first meeting here of its Commission on Temperance Policy and Program.

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And here is something for the earnest child of God to think about. What and if He should come at the time of the blowing of trumpets on the first day of the Month Tishri? What and if you were then suddenly caught up to be with Him? Do you not think it would please Him wonderfully, that you should now have your part in a testimony that warns Israel of the wrath to come?

And do you know a better way to please Him, than to snatch a few brands from the burning, a few Jewish souls that will be your trophies when at last you lay your burden down and meet Him face to face?

The time is short. That is why we keep reminding you of the privilege of sharing with Him in His yearning over the lost sheep of the House of Israel; and that is why so many of the Lord's choicest saints are counting it a joy to fellowship with us in our God-given task of these last days. Perhaps if you will make it a matter of earnest prayer, He will lead you also to become a burden bearer with us; and from experience we can assure you it will be a happy day for you.

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J. L. Grogan, Toronto attorney, who presided, said "grass roots" members of the Church are becoming increasingly concerned about the "very considerable" rise in the use of alcoholic beverages throughout the country.

No general policy debate has occurred in the Church's highest court, the General Council, since 1948, "when the official policy became one of voluntary total abstinence," Mr. Grogan said.

The council will meet in Ottawa next fall and a review of the policy was predicted. The voluntary abstinence campaign is directed by the Church's Board of Evangelism and Social Service.

Moscow Radio Fears Religion Is Increasing

LONDON — (RNS) — The Moscow Radio, in a German-language broadcast, complained that young Germans living in the USSR are becoming increasingly influenced by religion.

It blamed the situation on the Komsomol, the Communist youth organization, which, it said, fails to provide them with interesting ways of spending their free time.

As a result, the station said, these young people either "drift to drink or allow themselves to be enticed into places of worship where they are diverted into a superstitious, religion-ridden way of life."

Moscow Radio urged better entertainments for young people to offset "this religious influence."

YLC Urges Spiritual Vacations for Youth

LONDON — National Young Life Campaign, with headquarters here, has announced two Holiday Centres especially for evangelical young people—both for August 2-30. Urging young people to "invest" their vacation (not "spend" it), NYLC invites all youth to these Holiday Centres: Eastbourne College, Sussex and Stover School, Newton Abbot, Devon. Hikes, sports, boat trips, beach games, bathing parties and coach trips are offered in addition to the morning and evening inspirational talks. Aim of the Holiday Centres is: "The best of fellowship and real spiritual uplift."

Roman Church Dealt Strong Legal Rebuke

ROME — Roman Catholic bigotry with regard to non-Romanist marriages was hit a terrific blow by a three-judge court in Florence which convicted a bishop of criminal defamation of character by branding as "adulterers" and "public sinners" a couple who had married outside the Church.

Bishop Pietro Fiordelli of Prato was fined $65 and ordered to pay the costs of the suit instituted against him by Mauro Bellandi, 32, an atheist, and his wife, Dorinana, 23, a Catholic. The bishop also was ordered to pay $672 in damages to the couple.

Sharpest reaction to the Florence court's verdict came from the Archdiocese of Bologna. Giacomo Cardinal Lercaro ordered all the churches in his See to drape their doors in mourn-

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- When I received the Bible I was so happy. If possible please send me more Bibles, concordances and hymnbooks.
- I am writing on behalf of our group of 13 believers. Recently I met a sister who had received a New Testament from you. Could you send us some New Testaments?

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ing until Palm Sunday and to arrange for public prayers "for the conversion of the persecutors"—in other words, Signor Bellandi and his wife. He also called for church bells to be tolled in mourning for five minutes every evening, beginning at 6 p.m.

Osservatore Romano, Vatican City newspaper, noted that Canon 2341 of the Code of Canon Law provides that any person who brings a bishop before a lay court incurs ipso facto excommunication.

Bishop Fiordelli's lawyers, who claimed the suit against the bishop was an invasion of his spiritual authority, announced they would appeal. The court returned its guilty verdict despite the fact that the prosecutor had joined the defense counsel in asking that the two defendants be acquitted.

personalia

Paul S. Rees, one of the founders and two-term president of the National Association of Evangelicals was the recipient of the honorary degree of Doctor of Humanities from Seattle Pacific College, February 24.

Verle D. Nietzel has been rendering invaluable service in a part-time capacity as associate secretary of NAE's Commission for World Evangelical Fellowship.

Elizabeth M. Evans, under auspices of the Evangelical Fellowship of Taiwan, recently extended her ministry to The Pescadores, a group of small islands off the coast of China. On a ten-day visit she conducted two vacation schools, spoke to a large group of women in the afternoons, and occupied her evenings with teacher training classes and illustrated Bible messages.

Billy Graham received the "Salesman of the Year" award from the Sales Executive Club of New York City at its fifth annual dinner. Graham was honored for "selling religion to millions of people throughout the world."

Jerry Beavan and his family left on March 15 for Sydney, Australia to direct the preliminary organization work for the Billy Graham evangelistic crusades to be held in the major cities of the Dominion in 1959.

James DeForest Murch, editor of *United Evangelical Action,* has been named to the President's National Safety Council for the Midwest Area. He was also recently appointed to the Historic Building and Civic Sites Committee of Cincinnati's City Planning Commission.

Public Affairs

(Continued from page 17)

Evangelical Advertising Program. To date the ads have been placed in 160 secular papers in various sections of the country.

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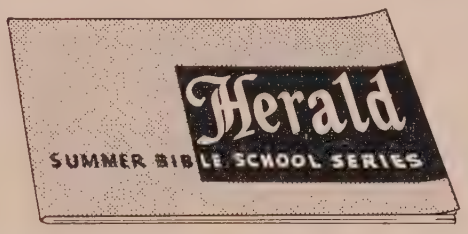

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the Nation's Capitol became increasingly clear to the leaders of NAE, the decision was made to establish the Office of Affairs. Dr. Clyde W. Taylor was selected to direct this office.

During this past year the increased activity of NAE's Washington operation necessitated a move to larger quarters at the same downtown address. The office is located in the heart of the Washington metropolitan area, midway between the Capitol and the embassy section of the city.

Whenever possible the Gospel of Christ and its implications in the affairs of the government, and in the lives of individual leaders, has been brought to the foreground by NAE's representatives in the Capitol.

It could be said that NAE's Office of Affairs is the Washington embassy of good will for Evangelicals.

RADIO-TV

The Radio and Television Commission is responsible for carrying on any activity through radio or television in which the NAE may engage. This commission endeavors to secure sustaining time from the networks. In the past, available sustaining time for religion has been divided between the Protestants, the Roman Catholics, and the Jews.

The Protestants, however, have been recognized only through the National Council of Churches. The Radio and Television Commission of the NAE has endeavored to show the radio network officials that there are millions of people of evangelical belief who are not identified with the National Council of Churches and therefore have no voice on the air.

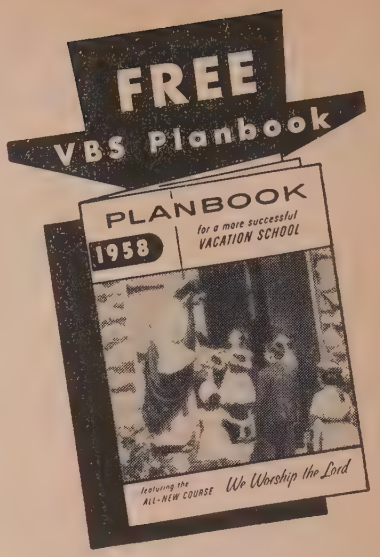
The Radio and Television Commission has been able to obtain considerable free time from year to year and today enjoys the best relationship it has had with the radio industry since NAE began. The process of educating radio and television leaders to understand the difference between the National Council of Churches and the National Association of Evangelicals has been a long one.

Considerable progress has been made. Although no network, as yet, has volunteered to give time to the NAE for a weekly broadcast, yet certain individual stations have made it known that they would be glad to grant such time. It is hoped that within the next year such a program can be organized, produced, and made available to stations throughout the country on a sustaining basis or sponsored by the regional NAE groups.

The Radio and Television Commission, in conjunction with National Religious Broadcasters, is planning a two-day convention in connection with the NAE Convention in Chicago this spring. A helpful program has been worked out for this occasion.

CHRISTIAN SCHOOLS

The past year has been a year of political infringements upon our educational liberties. Ohio has adopted a law that virtually imposes public school methods of procedure upon its private schools. Pennsylvania has



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placed restrictions upon local schools of evangelical persuasions, which are not placed upon, for example, Roman Catholic schools. The enemies of the Christian schools of California are seeking by legal enactments to subject Christian school property to state taxation.

We have no objection to having the state require of our graduates that they be able to read, write, spell, know our American history and its constitution and other requirements that make for good citizenship, but we object to having the state dictate its secular means to obtain our Christian ends. The Christian means that we have set for the attainment of our educational goals in all matters, including earthly citizenship, is something that a secular state may not prescribe. The decisions of these matters rests with us. Such is not only our Christian liberty, but also our Christian duty. We can lose our Christian schools in other ways than by taxing our school properties.

This leads us to what we consider the Number One item on our Christian schools program. We hope that the coming NACS Annual Meeting may take steps to seek the cooperation of other Christian school groups so that jointly we may appoint a Christian school legal adviser, who not only has studied the legal rights of private schools, but who also knows and is sympathetic to private Christian schools.

During the past year we have carried on an extensive Christian school promotional program. This has been done in conjunction with the giving of Christian school training courses. All told, we have given well over 500 lectures this past year. We have covered many parts of our country from San Diego, Calif., to Boston, Mass., Our two training courses of 32 hours each deal with the two aspects of Christian teaching—Moral Training and the Christian Teaching of School Studies.

For the last eight years, we have given these two courses alternately at Wheaton College during their Summer Inter-Session period. This summer the course will discuss the Christian way in which the various school studies should be taught. This course, meriting two hours of college credit (including) post-graduate credit), will be given June 10-20. Although the regular tuition of this course is $35.00, free tuition is granted to all Christian workers and Wheaton alumni. For particulars, write to the NACS Office (10201 So. State Street, Chicago 28, Illinois), or to Wheaton College, Wheaton, Illinois. We especially would interest pastors and Christian teachers in this course. Our schools are increasingly raising their educational standards, including their Christian teaching standards. To this end, some of the better schools are making the NACS course a required qualification for teachers.

Another means of Christian school service has been our monthly, the *Christian Teacher*. This was first published in November 1, 1950, on a two-page sheet (8½ x 11). It has now grown to eight pages. Its recent articles on the Ohio Situation have attracted wide interest. One paper has republished this series of ten 2-column pages. (This can be obtained upon request from the NACS Office). Still

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THE BIBLE: We believe that the Bible, both Old and New Testaments, is the divinely inspired and only authoritative Word of God; supreme and final in its authority in matters of faith and practice. The Bible stands unique and alone above all books. For this reason we believe every lesson should be based upon Scripture—every lesson a Bible lesson, with Scripture applied to present-day Christian living.

GOD: We believe in the Triune God of the Bible, the God who created the world, who made man in His own image, who so loved the world that He gave His only begotten Son for man's redemption.

CHRIST: We believe in the deity of Jesus Christ, that He is co-eternal and co-equal with God the Father. We believe the Bible record of His virgin birth, sinless life, words, works, vicarious death, bodily resurrection and ascension, and promise of His personal return. Christ came into the world to provide salvation through faith in Him as Savior and Lord, and to restore men to fellowship with God.

THE HOLY SPIRIT: We believe that God the Holy Spirit, as revealed in the Bible, is a Person co-equal and co-eternal with God the Father and God the Son. The Holy Spirit brings an awareness of guilt, brings about the new birth, and indwells the believer that he may lead a godly life. The Holy Spirit strengthens faith, brings comfort and peace in time of sorrow and distress, enlightens our hearts and minds to understand and apply the truth in Christ and the Bible.

REPENTANCE: We believe that men become children of God by true repentance, turning from sin and turning to Christ as Savior. True repentance results in a changed life. The believer now seeks to live his life according to the will of God.

FAITH: We believe that men who have received God's forgiveness for sin through Christ's atoning death and triumphant resurrection, possess saving faith. The faith is awakened and strengthened by the hearing of the Word of God. Believers strive to express this saving faith through the total commitment of their lives to Christ as Savior and Lord.

THE CHURCH: We believe that the Church, which is described in the Scriptures as Christ's body, is composed of all people who have accepted Christ in faith and have committed their lives to Him. In any local community the Church consists of all such people, regardless of the Christian group with which they are affiliated. The Church, spiritually conceived, is a living organism which expresses itself through dedicated Christians in all groups of believers, under the guidance of the Holy Spirit.

ETERNAL LIFE: We believe that eternal life begins here in this world, when one comes into a transforming, saving knowledge of Jesus Christ. It means also life after death for all ages to come. Eternal life further means a certain kind of life, a quality of life which God imparts to those who become children of God. Those who have not received Christ as Savior and Lord are eternally separated from Christ; and thus are excluded from the everlasting bliss reserved for those who have accepted the love and forgiveness of God, revealed in Christ.

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another paper, which has 200,000 pastoral readers, requested a condensed article on this subject.

This past year we have been running a series of Teacher Guide articles in our monthly, consisting of Christian School Course materials. Those subscribing to this monthly can now obtain all back issues of this Teacher Guide material, bound in a 3-ring folder. (Annual subscription fee for individuals is $3.00 per year, whereas the club rate is only $1.50, for five or more subscribers).

SUNDAY SCHOOL

Expansion is the key word that best describes the activities of the NSSA during the past twelve months.

A year ago we were head over heels in planning for a second attempt at twin National Sunday School Conventions. The following October they were held in Los Angeles and Grand Rapids. Attendance doubled the twins of two years prior held in Spokane and Providence.

7100 people were registered from 91 Protestant denominations and from almost every state in the union, the provinces of Canada, and several foreign countries.

It is impossible to measure the ramifications of even one such convention. We know from our correspondence that hundreds of local churches began in earnest training programs and that means better leaders, better teachers, better programs and better Sunday Schools. Better Sunday Schools means more people in Sunday School.

Together these give us reasons why the Sunday School interest has surged, and attendance increased especially in evangelical Sunday Schools that have taken advantage of Sunday School conventions.

Forty affiliated Sunday School associations held annual Sunday School conventions. Most of these showed encouraging progress. Many supplemented their program with Vacation Bible School Institutes and other types of training endeavors.

Some of the newest Sunday School associations are doing a better job of reaching their constituency and ministering to them than some of the older associations that give evidence at times of *"rut-ism."*

National Family Week, first full week in May, had a record number of churches participating, but there are still many who do not avail themselves of this unified effort. National Sunday School Week, each fall, last Sunday in September through first Sunday in October, is also growing in its impact.

The NSSA summer conference at Maranatha, Nebraska the first week of August was a capacity camp.

The Labor Day Weekend conference at Taylor University, Upland, Indiana has been disappointing. More people attended from Ohio than Indiana. It has been dropped. A Labor Day Weekend may be started in the Columbus, Ohio area.

Our NSSA staff has been expanded, and now includes 7 full time workers. The latest addition, Dr. Edwin J. Potts, editorial assistant and field worker, has given much appreciated help.

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The financial gifts have been encouraging. Total receipts exceeded $70,000 in 1957. This is an all time high and approximately 4 times 5 years ago.

We are rejoicing for the number of Sunday Schools that have added NSSA to their missionary budget.

Calls for help, via correspondence and conferences, seem always to keep several paces ahead of the limited staff. Humanly speaking our greatest need is financial.

Dr. Clate A. Risley has entered upon his sixth year as executive secretary.

Everything points to another great year, culminating in our 13th annual National Sunday School Convention at Des Moines, Iowa, October 8-9-10.

Every Sunday School and church should be sure they are represented.

STEWARDSHIP

The Commission on Stewardship has been active on a daily basis, supplying stewardship material to pastors and laymen in almost every state in the nation, as well as to some dozen foreign lands.

The emphasis has been on maintaining a carefully kept record of the distribution of God's tithes and the individual's offerings, based on partnership with God. Record books for this purpose have been supplied by the tens of thousands. Two tracts, "Partnership With God," by Kenneth Keyes, and "I Am a Fifteen Percenter" have been distributed in tremendous numbers throughout the nation.

Many are the letters received, telling of the Bureau of Internal Revenue officials' acceptance of the copyrighted "Heaven's Blessings Bank Book" in lieu of cancelled checks and receipts, and the commendation from such officials for the orderliness of the individual in maintaining such a record of contributions.

Reserve stocks of the stewardship literature is maintained at the headquarters of the Chairman of the Commission, Dr. Don R. Falkenberg, Box 477, Columbus 16, Ohio, and may be had without charge upon making request.

WOMEN

The past year has been one of the best in the history of the Women's Fellowship. New chapters have been formed, individual membership has increased, and more effective means of achieving the goal, "Evangelical Women in Action," have been established.

Among projects recently launched is one called "Action for Seminary Seniors." The plan is to send free trial subscriptions for *United Evangelical Action* magazine (as money for the purpose is received) to the seniors in evangelical seminaries in America to acquaint them with the evangelical movement and to enlist their support as they start a lifetime in the ministry. Contributions for this purpose and other WF projects should be sent to Miss Harriet Yaeger, 1911 South Salina, Syracuse, New York.

Other projects to which the women have contributed recently are: (1) $100,00 to the NAE World Relief Commission to buy food to be sent to or-

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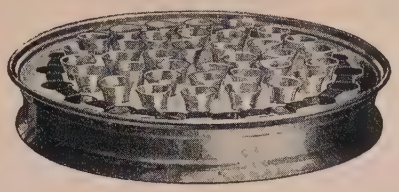

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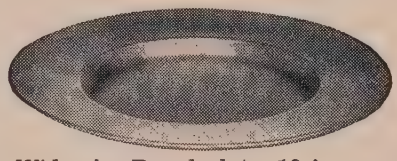

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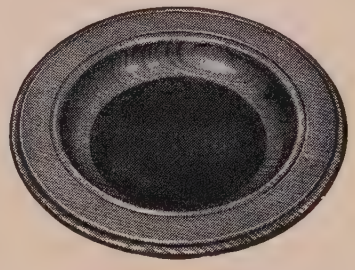

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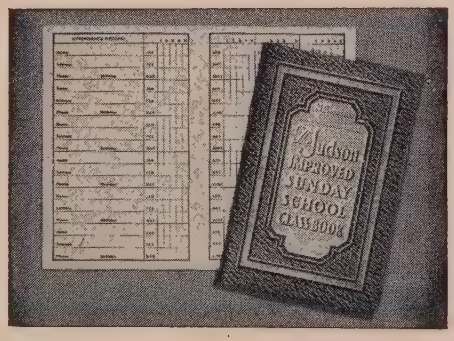

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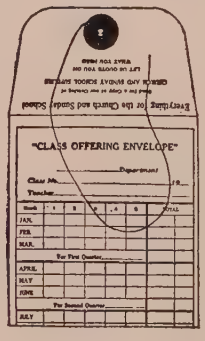

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phans ("Penny-a-Meal Fund"); (2) $25.00 to Miss Elizabeth M. Evans, one of the founders of WF, who is teaching missionaries in Visual Aids and Bible in Formosa; (3) $25.00 to Miss Lillian Dickson of Mustard Seed, Inc., for her work with the orphans of leper parents and other orphans. Other interests of WF are: World Day of Prayer, Billy Graham Crusades, Decent Literature Crusade, a "loan service" of "Cooperation Without Compromise," and promotion of memberships.

Mrs. Paul P. Petticord, WF president, wrote in a recent issue of *The NAE Women's Fellowship Bulletin*: "Interest in Women's Fellowship is growing. This is evidenced by the fact that your President has received many inquiries from pastors, women's missionary society presidents and Christian education directors. The need will grow as NAE grows, so join us again if your membership is not up to date."

LAYMEN

With the cooperation of Dr. George Ford and the Wheaton office test cities were set up in which laymen's meetings were sponsored. Format of the meeting was to present the practical problems of Christian living in business and social life and follow this with a panel discussion. Questions came from those present and were answered by a panel made up of local laymen.

Thus far only one test meeting has been held. Under the direction of Rev. Mahlon Macy, this meeting in Wichita proved a good success. The second meeting is tentatively scheduled for Philadelphia in the middle of March.

FOREIGN MISSIONS

The Evangelical Foreign Missions Association was part of the vision of the founders of the National Association of Evangelicals in 1941. They conceived the need of a Washington office to serve foreign mission boards in their relationships with government. Out of the establishment of the Washington office, and as a result of fellowship of mission executives, the Evangelical Foreign Missions Association was established in 1945. It has grown to 51 member bodies with a total missionary constituency in excess of 4,750 missionaries in 108 mission fields of the world. It is the only strictly evangelical agency that serves both denominational and non-denominational "faith" mission boards.

Essentially a service organization, the EFMA has from its very beginning endeavored to meet the needs of mission agencies in three general areas. One, in equipment or purchasing. For that purpose it maintains a purchasing office in New York City that currently serves over 100 mission boards and purchases equipment valued in excess of half a million dollars each year. In addition to serving personnel overseas it also serves churches, schools and full-time Christian workers here at home.

Another area of service is that of travel. From the very beginning, EFMA has endeavored to serve in this field and now has as its official travel agency the Universal Travel Service, 100 West Monroe Street, Chicago 3;

Illinois. This agency, directed by Mr. A. S. Bowker, serves a very large number of mission agencies, handles passages to all parts of the world, and particularly specializes in missionary travel problems and in travels of those who wish to go on itineraries to the mission fields of the world.

Other services originating in the Washington office include the handling of approximately 250 passports and an equal number of visas to foreign nations each year. Many of these are problem cases. It not only serves its member constituency, but an equal number of mission boards that are not members.

To meet a demand for missionary news, the Missionary News Service was started in Washington in 1954 for the benefit of our missionary executives. However, it is also sent to a large number of editors of church papers and to other evangelical leaders in our country.

For six years it has arranged a retreat the first week in October for mission executives. The last three have been held in Winona Lake, Indiana. From year to year these retreats have proved to be an ideal place to discuss problems and solutions of our mission boards.

During the last year a complete survey of missionary films has been made and issued to our mission boards for their information. The office cooperates with other inter-mission agencies such as the Evangelical Literature Overseas, the Evangelical Literature Committee for Latin America. More recently it has cooperated with the Interdenominational Foreign Missions Association in the formation of a committee known as the Evangelical Committee for Latin America to work on Latin American mission interests.

Finally, the office in Washington frequently working through NAE facilities, endeavors to meet every need and problem that mission boards may have as far as governments are concerned. In cases of defense of religious freedom or other matters of representation where a constituency is needed, the work is done in the name of the National Association of Evangelicals. The EFMA cooperates with the NAE Commission for the World Evangelical Fellowhip in its international outreach.

WORLD FELLOWSHIP

This Commission embraces all activities of NAE which relate to overseas work. Since it was organized several years ago it has maintained an office in Boston which includes several functions, namely:

1. It acts, with the London office of the Evangelical Alliance, as a clearing house for all World Evangelical Fellowship matters, between the International Triennial Conferences.

2. It seeks to help its Associates, in the 21 countries where the movement exists, in their problems of personnel, program and financing of critical needs.

In 1957 its contributions amounted to $46,886.86, exclusive of approximately $12,000 known to have been sent by churches or individuals directly to overseas needs, as a result of its solicitation or recommendation.

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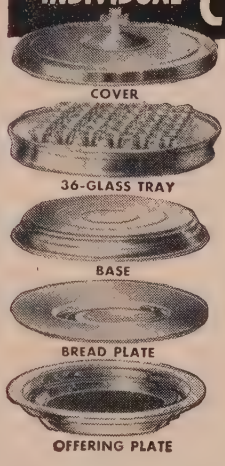

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Party, Mr. Verle Nietzel and Rev. Frederick G. Ferris have been added to its executive staff. The latter completes his survey of the work of our Associates in thirteen countries, in time for the NAE Convention in April, to which he will report.

New Zealand has recently made application to World Evangelical Fellowship to be received as an Associate. This application has been approved by the International Committee. Our latest Associate will operate under the name, Otago Evangelical Fellowship in New Zealand and will be the twenty second member country.

A rehearsal of the activities of our Associates in other countries would not be possible in the available space. A few highlights are:

1. The construction of the Lilian Hobson Center in Taiwan this year, for which most of the money is already in hand or pledged. It is to be dedicated just after the next International Conference of World Evangelical Fellowship.

2. The expansion of the work of the Evangelical Fellowship in India, in city wide evangelistic campaigns, literature programs and radio. Its annual conference in Vellore drew a record number of delegates.

3. The movements toward greater understanding and cooperation in Japan and throughout Europe, which may result in important additions to the growing number of Associates.

4. The gathering of Indonesian Evangelicals in two well attended and significant conferences during 1957.

5. The reorganization of the Evangelical Fellowship of Ceylon. The movement there is greatly strengthened and is going ahead courageously with its country wide project of gospel and tract distribution.

The final decision regarding the time and place of the next Triennial WEF conference is not made but the scales seem tipping in the direction of Ceylon, and the time to January, 1959.

Japan has invited the Conference there but the opinion of Asian leaders is that it is too much off center to the whole of Asia for favorable consideration at this time. Another conference, for and by Asians, will precede or follow the WEF conference immediately. Indonesia, Singapore, Australia and New Zealand are a long distance from Japan.

Among important coming events in 1958 are:

1. The transfer of the office of the Commission for WEF to Chicago on April 1. The address: 108 North Dearborn Street, where beautiful and spacious quarters have been arranged in the CBMC building. The office will be dedicated April 15 at 1:15 p.m.

2. The journey of Dr. Clyde W. Taylor to the Orient in the Spring.

3. The journey of Mr. A. Jack Dain of London to Indonesia, Australia, New Zealand and the United States in the near future.

4. The expansion of the Commission's program of keynoting Conferences on World Evangelism in the United States. Four were keynoted in 1957. At least ten will be keynoted in 1958. Already five invitations have been accepted for 1959. In addition to this, WEF representatives will be heard on the programs in several other important conferences which they will not keynote.

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ASK DOCTOR SUNDAY SCHOOL

Dr. Clate A. Risley, executive secretary of the National Sunday School Association, will answer your questions on the Sunday School. Address him 542 S. Dearborn Street, Chicago 5, Illinois. All communications will be answered but only such answers as may be of general interest will appear in this column.

How can we departmentalize our Sunday School?

Marion Lawrence said, "Every Sunday School superintendent should have two Sunday Schools in mind. The one he has and the one he wants to have."

Nowhere is this more true than with the question of departmentalization.

We have to begin where we are and with what we have and move toward the ideal. The problem with too many Sunday School supervisors is that they neither know where they are nor the ideal.

Since we cannot discuss accurately where you are, I'd like to present an ideal.

Following is a chart of the various age groups that are in everybody's Sunday School whether it is properly graded or not.

Pre-School	
Cradle Roll	Infants to 2 years
Nursery	2-3 year olds
Beginner	4-5 year olds
Elementary and High School	
Primary	1st, 2nd, 3rd grades
Juniors	4th, 5th, 6th grades
Junior High	7th, 8th, (9) grades
Senior	(9) 10th, 11th, 12th grades
Young people and adults	
Young People	18-25 years
Adult	26-100 years

NOTE:—The younger the child, the smaller the age span. You'll note a 2 year span for each of the first 3 departments. A 3 year span for each of the elementary ages. Junior high may be 2 or 3 and High School 3 or 4 depending on the arrangement. It is advisable to consider the local public school arrangement and comply.

In a larger school the adults may be divided into several departments, but most have the problem of getting enough classes in the adult department and haven't had to worry much about departments there.

Free Booklet

"The Battle Against Obscenity," an article which appeared recently in *Action* magazine, is now available in pamphlet form. The article was prepared by Rev. Arthur Zahniser, chairman of NAE's Social Action Commission and a member of the Churchmen's Commission for Decent Publications. The pamphlet may be obtained from the NAE headquarters office, 108 No. Main Street, Wheaton, Illinois.

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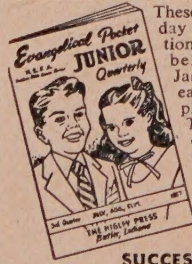

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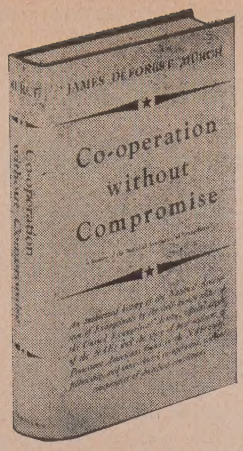

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Readers Say

(Continued from page 4)

progress. These methods and the policies which direct them are formulated, says Mr. Bundy, by Socialists and pro-Communists who wish to control the churches and turn them into organs of Marxist propaganda, under the guise of teaching religion.

The Church League of America may be addressed at 1407 Hill Avenue, Wheaton, Ill.]

"Reactionary Evangelicals"

To the Editor:

Tuning in on a radio newscast the other night, I heard the speaker make an impassionate plea to Americans to prevent a depression: "Every worker laid off is a victory for Russia!" he cried. Of course, we ought to be interested in preventing a depression for our own sakes, regardless of its effect on Russia. Nevertheless, the news analyst—a retired minister, I believe—showed a more objective attitude toward the subject than do the Evangelicals. Pick up any Fundamentalist paper and you will find Communism regarded as a rival religion, to be demolished by a few well-chosen Bible texts. Your editorial on "The Nature of the Beast" (*Action*, Feb. 1) solemnly affirms . . . "only evangelical Christianity has the philosophy, the technique, and the inherent spiritual power necessary to defeat Communism." A nice generalization. Yet in your editorial Labor Day 1957 (*Action*, Sept. 1) you resentfully remark, "Labor constantly demands higher wages." But it is precisely labor's ability to purchase the goods it produces that keeps capitalism going. When workers stop buying, our economy goes into a tailspin, regardless of Evangelical philosophy.

No wonder "the old-time religion" is dying out, as reported by Dr. Victor Obenhaus of the Chicago Theological Seminary, addressing a session of annual Midwestern Ministers' Week at the University of Chicago (*Chicago Daily News* Jan. 22): "The town and country churches have fostered a type of pietism that has been largely unrelated to the major issues of American life and world life. Hence, religion has come to seem irrelevant to a great many people in rural areas."

Now the Evangelicals propose to make it even more irrelevant. "A Charter for Crisis Christianity" (*Action*, Jan. 1) states as its first article, "A new emphasis must be placed on the all-consuming *spiritual* purpose of the Church's work . . . . we must realize that the Church is to answer spiritual questions, solve spiritual problems, give spiritual help . . . . A hundred agencies concern themselves with other aspects of our existence."

Two weeks later (*Action*, Jan. 15) comes an anguished cry from Olav Eikland in "The Christian Citizen": "Why is the personal influence of great Christians not felt in the broad spheres of human life today? Has not the Christian citizen a duty to perform in the nation as well as a place to fill in the church where he is a member?"

A decade ago it looked as if the Fundamentalists were on the verge of waking up, when Dr. Carl F. H. Henry produced his book, *The Uneasy Conscience of Modern Fundamentalism*, with an introduction by Dr. Harold J. Ockenga. "For the first protraction period in its history," wrote Dr. Henry, "evangelical Christianity stands divorced from the great social reform movement . . . . it is specifically the humanism of the day that is most vocal and vigorous in the attack on admitted social evils."

Dr. Ockenga deplored "the abandonment of social fields to the secularist." Quoting a criticism voiced by a man who listened to one of his sermons, *"Why must the Church be on the wrong side of every major social issue?"* Dr. Ockenga commented: "If the Bible-believing Christian is on the wrong side of social problems such as war, race, class, labor, liquor, imperialism, etc., it is time to get over the fence to the right side. The Church needs a progressive Fundamentalism with a social message."

A year later, in January, 1948, the *Moody Monthly* ran an article by Dr. William Ward Ayer asking, "Shall the Church Concern Itself with Society's Problems?" Taking as his text the parable of the Good Samaritan, Dr. Ayer pointed out: "Jesus is here teaching neighborliness, an important tenet of any creed for Christian living. It is surprising that Jesus turned the lawyer's spiritual question, 'What shall I do to inherit eternal life?' into a social discussion with a racial angle. The man was thinking about heaven, but Jesus brought him back to earth with this lesson on neighborliness, saying, 'Go thou, and do likewise.'"

"A life-and-death struggle is going on in the world today," Dr. Ayer concluded, "and the Church cannot like the priest and the Levite in the parable 'pass by on the other side' in indifference. An appalling impotence has crept over the Protestant church in America. We have blamed the condition on Modernism. . . . but orthodox Fundamentalism has something to answer for, and stern accusation is being brought against us in many quarters."

Then came Billy Graham, with his meteoric rise on three issues: salvation, anti-Communism, and Armageddon. For the reactionaries, tories, and warmongers, he was just what the doctor ordered. No longer is the conscience of modern Fundamentalism uneasy; it is complacent. Have not even the Modernist social-gospellers taken Billy to their bosoms? They sponsor his crusades; they sit on the platform with him; they reward him handsomely for his labors. But the Graham star is bound to fade—not all his charm and eloquence can turn the clock back permanently—and then where will the Evangelicals be?

"But we are not indifferent to social evils," you protest; "look how vigorously we fight drunkenness, divorce, juvenile delinquency, obscene literature." Those are side issues growing largely from our form of economy and our war psychosis. The chief reason why we have obscene literature is that it pays.

Information on Russian morals came last week when a reporter from the *Chicago Daily News* interviewed Dr. Marcus Bach, of the University of Iowa's school of religion, here to address a convention of Methodist Hospitals and Homes. Dr. Bach visited the U.S.S.R. last summer. Said he: "Crime sprees and immorality do not plague the Soviet Union as they do the United States. We're being put on the spot," he warned. "There's almost a puritanism in Russia that we don't associate with a godless country. Russia presents a real challenge to us, and this is something very real to me. We don't seem to come to grips with some of the ethical concepts of Christianity."

The paramount issue today is that of ending nuclear bomb tests. As I write, a weekly news magazine arrives in the mail, and I see a double-spread advertisement of the National Committee for a Sane Nuclear Policy, headlined: "We are facing a danger unlike any danger that has ever existed. In our possession and in the possession of the Russians are more than enough nuclear explosives to put an end to the life of man on earth." Two columns of close print develop the idea, and five ways of helping are suggested to the reader. The appeal closes with two long columns of signatures: here are famous scientists, educators, authors, labor leaders, world citizens, Jewish rabbis, many Protestant ministers—Modernists, Unitarians, Quakers, *but no Fundamentalists*. For them, this is the wrong side.

So also is the electrifying statement made by Dr. Edwin T. Dahlberg, newly-elected president of the National Council of Churches at its convention in St. Louis:

> "In a world where the great powers stand poised with intercontinental missiles and missiles against missiles, ready to trigger the deadly destruction of all that we know of modern civilization, old concepts of military security are completely outmoded. We are now faced with chemical and mechanical destruction on such a colossal scale that nothing more of the world may be left than a radio-active ash-heap.
>
> "The church is therefore charged with the responsibility of awakening public opinion to the utter folly and futility of spending $40 billions of dollars on a system that never in the world can defend us."

Every peace-lover in that audience must have thrilled to the noble utterance. But *Action* (Jan. 1) without even mentioning the address remarked sourly that Dr. Dahlberg is known for his liberal social views and has let his name be used by nine allegedly subversive organizations.

If, ten years ago, it was "time to get over the fence to the right side," how much more urgent is it today! The question is, can Fundamentalism be humanized to become a force for progress, or is there something in its very nature that dooms it to play a reactionary role?

B. CHENICEK

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. . . If evangelical Christians have a "voice," plainly it is NAE. Others have tried, but only NAE has brought together varying denominational groups holding conservative theological doctrines . . .
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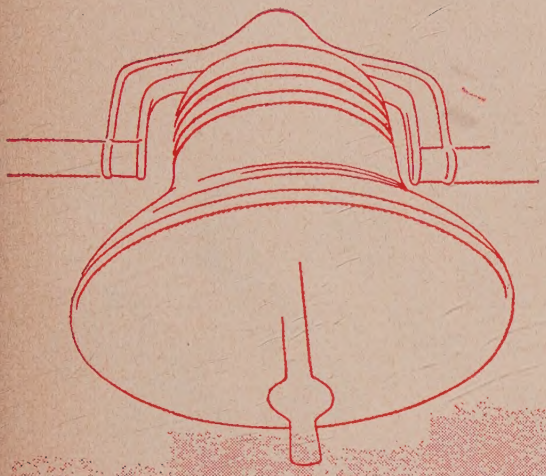

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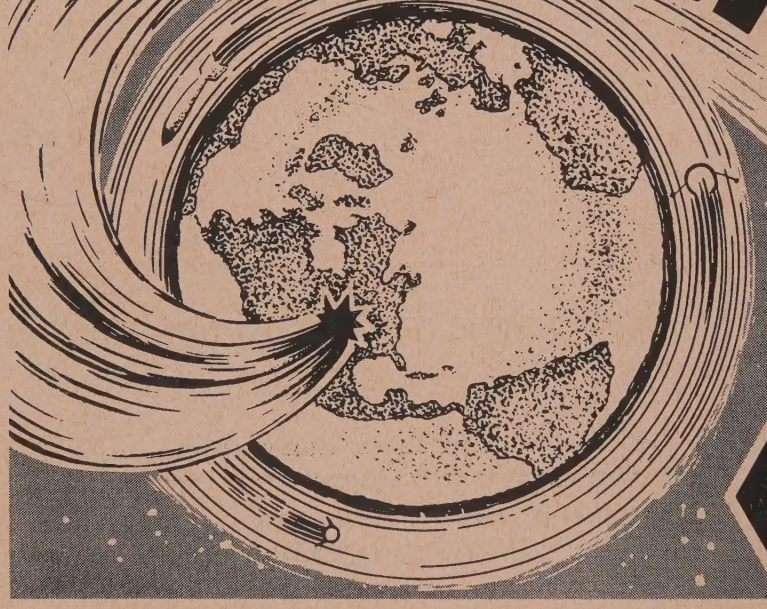

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